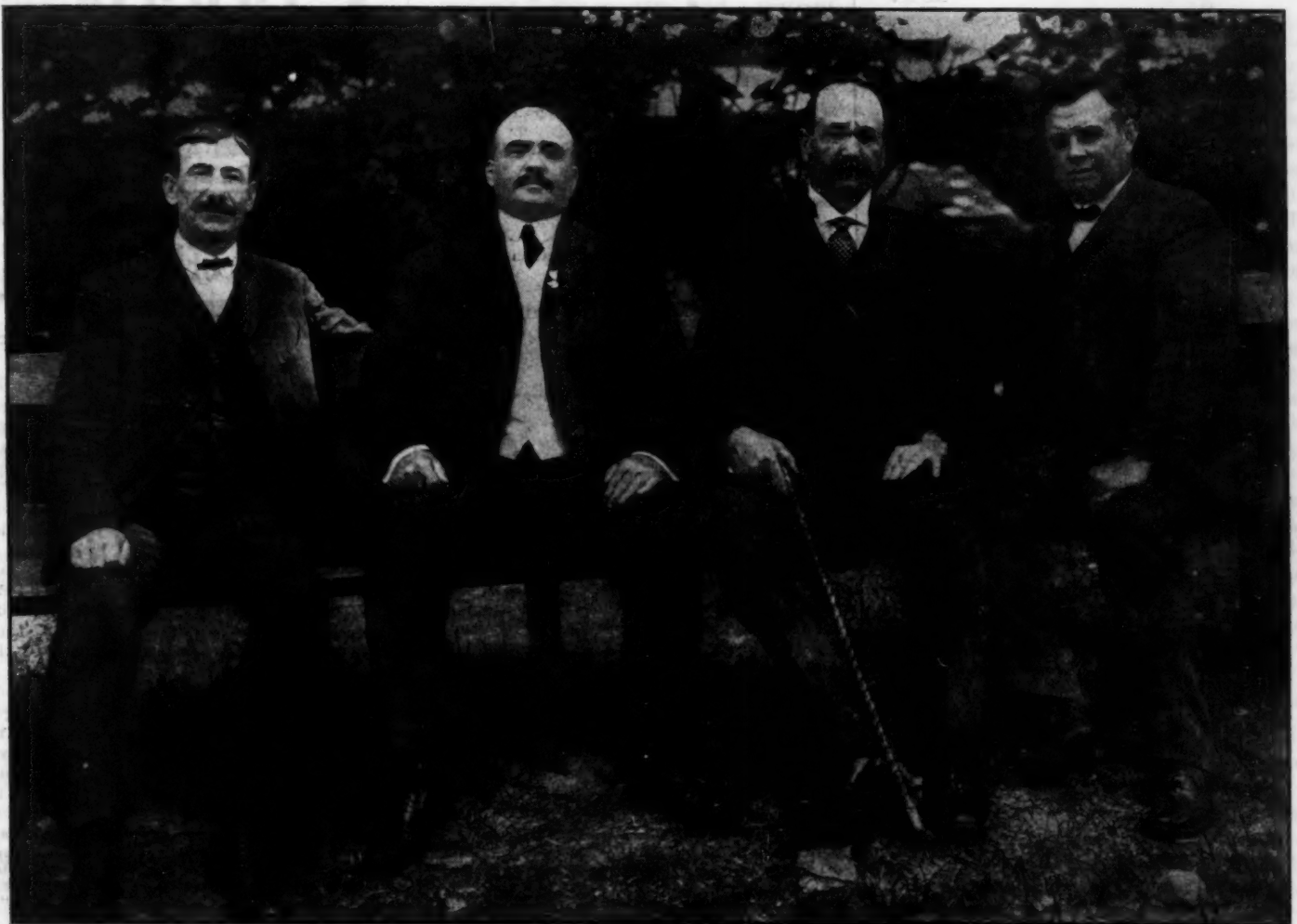


Zion's Herald

WEDNESDAY, NOVEMBER 30, 1904

TEMPERANCE NUMBER



John Callahan

Harry Munroe

S. H. Hadley

Melvin E. Trotter

FOUR REFORMED MEN -- SAVED TO SERVE

See Page 1521

ONLY ONE MONTH
our offer of the balance of
the year to new subscribers.
Send the name at once,
and pay the pastor any
time before next Con-
ference.
GEO. E. WHITAKER, Publisher,
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Appropriations of the Missionary Society for 1905

I. Foreign Missions

GERMANY:	1905
North Germany	\$ 16,507
South Germany	19,200
Martin Mission Institute	1,000
Total for Germany,	36,707
Switzerland	7,346
Norway	11,927
Sweden	15,383
Denmark	7,203
Finland and St. Petersburg	6,823
Bulgaria,	8,428
Italy	47,000
SOUTH AMERICA:	
South America Conference	50,670
Andes Conference	24,120
North Andes Mission	11,550
Total for South America	86,340
Mexico	54,495
AFRICA:	
Liberia	13,161
East Central Africa	15,294
West Central Africa	13,701
CHINA:	
Foochow	25,730
Hinghua	10,700
Central China	36,162
North China	44,734
West China	16,075
Total for China	133,401
JAPAN:	
Japan Conference	41,102
South Japan	17,284
Total for Japan	58,386
Korea	25,705
INDIA:	
North India	60,474
Northwest India	28,558
South India	
Central Provinces	48,787
Bombay	
Bengal	13,999
Burma	6,786
Total for India	158,554
Malaysia	14,703
Philippine Islands	16,965
Total for Foreign Missions	\$731,500

II. For Property in Foreign Fields

EUROPE:	
Italy	\$ 5,000
Switzerland	2,600
North Germany	1,000
Denmark	400
Total for Europe	8,400
SOUTH AMERICA:	
South America Conference	3,600
Andes Conference	3,800
North Andes Mission	400
Total for South America	7,800
Mexico	3,400
Africa	4,000
CHINA:	
Foochow	3,800
Hinghua	2,500
Central China	2,400
North China	1,680
West China	3,500
Shanghai Publishing House	920
Total for China	14,800
JAPAN:	
Japan Conference	4,500
South Japan	3,800
Total for Japan	8,300
Korea	3,900
INDIA:	
North India	2,900
Northwest India	2,800
South India	2,800
Central Provinces	2,000
Bombay	2,400
Bengal	2,000
Burma	2,900
Total for India	17,600
Malaysia	2,400
Philippine Islands	4,600
Total for Foreign Mission Property	\$75,000

III. Missions in the United States

CLASS No. 1	
For Conferences north of the Potomac and Ohio and east of the Mississippi	\$24,950
CLASS No. 2	
For Conferences in Iowa and Kansas and States north of them, including Black Hills and Oklahoma Conferences	85,320
CLASS No. 3	
Work in the Mountain Region	66,730
CLASS No. 4	
Pacific Coast	40,220
CLASS No. 5	
White Work in the South, Maryland and Delaware excepted	52,460
CLASS No. 6	
Colored Work, mostly in the South	45,630
CLASS No. 7 - NON-ENGLISH-SPEAKING	
Welsh	984
Swedish	34,300
Norwegian and Danish	22,300
German	41,520
French	4,785
Spanish	38,010
Chinese	15,320
Japanese	16,700
Bohemian and Hungarian	13,170
Italian	12,830
Portuguese	1,770
Finnish	4,265
Foreign populations	2,666

Total for non-English-speaking work	208,620
CLASS No. 8	
American Indians	9,570
Special appropriations for cities	45,000
Total for Domestic Missions	\$578,500

IV. Incidental Fund

V. Miscellaneous

Salaries: Officers	21,900
Missionary Bishops	26,100
Office expenses	18,000
For disseminating Missionary information	41,000
	107,000

Summary

Foreign Missions	\$731,500
Domestic Missions	578,500
For Foreign Property	75,000
Contingent and Incidental Funds	45,000
Miscellaneous	107,000
	\$1,537,000

Bishop Vincent Revival Meetings in Springfield

They were an unqualified success. Pastors of all denominations so pronounce them. It is too early yet to estimate their effect upon the distinctively evangelistic meetings by groups of churches throughout the city which now immediately follow. In and of themselves they met all hopes.

Our largest auditorium, City Hall, had 1,200 people in it the first Sunday-afternoon, Nov. 13, while the worst storm of the fall was raging outside. With the exception of "blue" Monday, audiences increased every night. On Thursday evening, when Bishop Vincent spoke on the "Three Christian Bibles," there were 1,800 people in the hall, a score or more standing, while at the last meeting, the fitting climax of all, there were 2,000 people crowded into the hall, scores standing, many turned away.

As to quality, nothing was more gratifying than to see in the audiences so many of the most substantial, cultured and refined people of all the churches, too many of whom have not given themselves to like work before. Bishop Vincent himself was at his best. His natural force seemed unabated. His platform work was not "superannuated" by any means. The material was fresh and vital, the Bishop having spent the recent weeks in its preparation. It may not be too much to say that his last address, on "The Christian Civilization," was the supreme platform effort of his life. Broad, scholarly, catholic, evangelical and masterful, he held the closest attention of the audiences, night after night. Yet he was always simple and direct, making no effort for rhetorical effect, full of generous sympathy with all men and all denominations, as he dealt in a large and splendid way with the fundamental problems of personal, home, church and national life and of the Christian faith.

The announcement of the topics, while not in any sense sensational, was so couched as to whet the curiosity and arouse expectancy. For example, "Certain Abnormal Tendencies"



BENSNDORP'S
ROYAL DUTCH
COCOA
AMSTERDAM HOLLAND
Try This Cocoa For Cocoa
IN PLACE OF CHOCOLATE

BENSNDORP'S
ROYAL DUTCH
COCOA

It's stimulating and Refreshing.

Half-Pound cans, 30 cents.

The Cocoa with the yellow wrapper,
THAT'S BENSNDORP'S.

was no more nor less than a discussion of sin; "The Three Christian Bibles," a treatment of the Book and the word of God in the conscience and in the life. Such was the Bishop's sane, discreet, and yet perfectly candid discussion of the Bible, that it was acceptable to conservative and liberal alike. "The Foremost Christian Agency" was the home, and never was such a message more needed and never a wiser plea made.

These meetings have been planned since last May, and \$1,000 have been subscribed and devoted to them. In advertising, on bill-boards, in newspapers, window cards, and announcements distributed systematically all over the city, \$250 were spent.

The net was not drawn during the week, but decisions have been made. There was a slight error in one printed announcement, that no one would be called on to make a decision. This was a mistake. The Bishop himself publicly pointed it out. No one was called on to make a profession, but every one was urged to make a decision, every time a truth was accepted by the mind. Men were urged to adopt the practice and form the habit of deciding by following every mental assent, "That is true," and "I believe that," by an "I will do it," "I decide to now."

This is a new experiment in evangelism, but a sane one. Why should we not have an educational period, a popularizing of the fundamentals of our faith by a sagacious, catholic and well-known man to lay the broad basis and give a fundamental inspiration to specifically evangelistic work that may follow?

ONLY ONE MONTH

is left in which to accept our offer of the balance of the year to new subscribers.

Send the name at once, and pay the pastor any time before next Conference.

GEO. E. WHITAKER, Publisher,
36 Bromfield St., Boston.

Zion's Herald

Volume LXXXII

Boston, Wednesday, November 30, 1904

Number 48

ZION'S HERALD

CHARLES PARKHURST, Editor

GEORGE E. WHITAKER, Publisher

PUBLISHED WEEKLY

Price, \$2.50 a year, including postage

36 Bromfield St., Boston

All stationed preachers in the Methodist Episcopal Church are authorized agents for their locality.

Entered at the Post-office, Boston, Mass., as second-class matter.

General di Cesnola Dead

GENERAL LOUIS DI CESNOLA, who died in New York, Nov. 20, was identified with the Metropolitan Museum of Art in that city for nearly thirty years, and was known to thousands of Americans as an eminent archaeologist. He had an eventful career, beginning life as a soldier, serving with the Italian army in the war with Austria, and winning promotion for bravery on the field of Novara. In the Civil War in America he fought gallantly on the side of the North, and President Lincoln afterward appointed him United States consul at Cyprus. In his ten years' tenure of that office General di Cesnola made an excellent record. It was at that time that he began to gain a reputation as an archaeologist. In 1879 he was appointed director-general of the Metropolitan Museum of Art, and in his administration of the duties of that responsible position displayed not only the culture of the scholar, but also the useful qualities of the man of action. While he did not escape criticism, he enjoyed the warm esteem of the trustees of the Museum — which is a storehouse of archaeological and artistic treasures rivaling or surpassing many of the museums of Europe — and was honored by learned societies here and abroad.

International Library Co-operation

THE meeting of the American Library Association, recently held in St. Louis, was attended by delegates representing nearly every country in the world where libraries have been established. It was natural that advantage should be taken of the representative character of the assembly to discuss plans for mutual helpfulness between different countries in the matter of library maintenance and operation, and that the congress should proceed to the formation of a bibliographical society. It is hoped that through such an organization much can be effected for scholars in all parts of the world. The project of an international catalogue of manuscripts is one that is receiving a considerable amount of atten-

tion among bibliographers. Inquiries are frequently made abroad as to the whereabouts of manuscripts known to be in this country, but these are often hidden in purely local catalogues. In Europe the facilities extended to American scholars in special lines of research are great, and it is right that America should in some way return the courtesy. There are some notable collections of Oriental manuscripts in this country, and a few collections of Greek manuscripts, but these are widely scattered. With an international catalogue it would be an easy matter to arrange a system of manuscript loans which would do much to promote the cause of education. The inter-library loan system has been applied in this country with signal success, and an international loan system applied to manuscripts would be scarcely more difficult to put in operation were there an international catalogue.

Palestine Excavations

THE quarterly statement of the Palestine Exploration Fund shows that excellent progress has been made in the prosecution of the excavations at Gezer. On the slopes of the elongated hill at Gezer, which was the site of a settlement long before the Exodus, groups of ancient tombs are found, while within the walls burial places both of a pre-Semitic and an early Semitic race have been discovered. These various cemeteries belong to four ages. In the most ancient group, containing the remains of an early Semitic (Canaanite) race, was found a rock-cut dwelling of the preceding or Troglodyte race. In this group, as in the next or Semitic group, a little pottery was found, such as jars and lamps, some of the vessels with traces of food and drink. The tombs of the third group are of the Maccabean age. These, like contemporary rock-cut tombs near Jerusalem, are entered either by a flight of steps, or horizontally by a doorway in a scarped face of rock. The bodies were placed in *loculi*, or elongated pigeon-holes, excavated in the wall of the chamber. The number of receptacles being limited, the bones were after a time removed to ossuaries — rude stone chests placed on the floor — to make room for other bodies. Some of these ossuaries bear inscriptions, and the articles found have a general resemblance to those in the fourth group, or Christian tombs. In the tombs of the latter class glass is more common, and lamps are abundant, their frequency suggesting a ceremonial use. The agents of the Palestine Exploration Fund have succeeded in tracing from prehistoric times the history of this noted hill fortress near the main route between Jaffa and Jerusalem, and thus the burial customs of every

age of a city's history, from that of a Troglodyte race (probably of the same stock as the Neolithic people of Europe) to the present age, have been determined for the first time in the history of Palestinian exploration.

Alaska's Telegraph Systems

THE Alaskan military telegraph system comprises elements not elsewhere combined into a single plan — submarine, land, and wireless methods — all operated as one harmonious whole. The system, which is 3,625 miles in extent, includes 1,439 miles of land lines, 2,079 miles of cable, and 107 miles of "wireless" communication across Norton Sound. Notwithstanding the severe climatic conditions which are now prevailing in that territory, the extensive system is in efficient working order. The field service performed by the men of the Signal Corps, under the direction of Captain Leonard D. Wildman of the United States Army, has been very arduous and trying, as temperatures as low as 60 degrees below zero are experienced in the winter, while blizzards occur from time to time, and the snowfall near the coast is heavy. The enterprise thus shown by the signal men of the army marks a remarkable advance in methods and a great increase in responsibility for this corps since the days immediately succeeding the Civil War, when the chief duty of a signalman was to signal by hand, that is, to "wigwag."

Two-Million-Mile Run of an Engine

THE custom of English railroad managers — quite in contrast with the practice which prevails in America — is to retain a locomotive in service as long as it will run, irrespective of the developments in railroading that may occur with the progress of time. The record for long-time runs is held by the locomotive "Charles Dickens," of the London and Northwestern Railway, which has covered about 2,100,000 miles in the haulage of express trains. The engine was built in 1882, and has been engaged in the London-Manchester service regularly every day, except when overhauled for repairs. Owing to the system of standardization in force in the works which turned out the engine, its enforced idleness has only averaged twelve per cent. of working time. This huge mileage has been covered without the slightest mishap of any kind. On its 2,651st round-trip the locomotive recorded the remarkable feat of having run 1,000,000 miles, covered in 9 years and 219 days. During that period 12,515 tons of water were consumed, and 93,237 tons of water were evaporated. On August 5, 1902, during the 5,312th round trip from Manchester to London the "Charles Dickens" notched its 2,000,000 miles

— a feat which has not been paralleled on any other railroad in any other part of the world. During this whole period the engine consumed 27,486 tons of coal and 204,771 tons of water. The fuel consumption, including the raising of steam, has not once exceeded 32 pounds per mile, while the cost of maintaining the engine in working efficiency has averaged but 3.56 cents per mile run.

War in the Far East

THE news from the seat of war in the Far East continues to be meagre and equivocal, so far as decisive results are concerned. The Japanese are proceeding with their siege operations about Port Arthur, including terrific bombardments, desperate assaults, and secret undermining of the redoubts of the fortress. A strong attack made by the Japanese on the positions of Sung-She-Shan, Esh-Lung-Shan, and the north fort of East Keek-Wan-Shan, appears to have been repulsed by the Russians. Admiral Togo's vessels are being docked and repaired in preparation for the coming of the Baltic fleet. It is believed that the Japanese will make extraordinary efforts to win a land victory south of Mukden before the arrival of Admiral Rojestvensky's squadron. The Japanese resumed the offensive against General Kuropatkin on Nov. 26, and endeavored to envelop his left flank while advancing against his centre, but attained no decisive results.

Outbreaks of Irredentism

THE relations between Austria and Italy, which have been strained for some time, have been recently subjected to severe tension by attacks upon the Italian students at Innsbruck. This last irritation may contribute to the rupture at an early date of the Triple Alliance, already weakened by mutual misunderstandings. But "Irredentism," as it is called, is not of recent date. That term is properly applied not, as Germans and Austrians hold, to the discontent which Italians are supposed to feel with the apportionment of territorial limits which fell to the lot of Austria, but to the trouble which arises from the unavoidable conflict of the various nationalities which constitute the Austrian empire and to the spirit of disdain and antipathy which sacrifices the Italians outside of Italy because they are in a minority and are supposed to be unable to assert their rights. Not only is autonomy — which is guaranteed by the Austrian constitution — practically denied to the Italian communities, but the members of the Italian race are also frequently combined with a number of Germans and Slavs, whose interests naturally prevail to the injury of those of the Italians.

Morley on the Anglo-Saxon Mission

JOHN MORLEY, who at the dinner given in his honor at the Lotos Club last Friday in New York described himself as a member of Parliament for twenty-one years, who for eighteen years of that period had been on the wrong side of the speaker's chair, expressed the hope that in the coming election the position of his party with reference to the speaker's chair will become more satisfactory. Yet,

he said, he was not speaking "for the miserable subdivision of a country called a party," when he declared that, whatever may be the result of the struggle between the Liberals and the Conservatives, there will be a fixed resolution to be "absolutely good friends" with Americans, and to take part with the United States in promoting the common cause of civilization. He argued against exclusiveness, and against that racial arrogance which would find satisfaction in the prediction that three-fifths of the human race will be Anglo-Saxon in a number of years. It is not important, said Mr. Morley, that "we should have the supremacy," but it is important that we "should go into a generous emulation with the French and the Germans for the attainment of results broader and better than those to be accomplished within any race or nation working by itself."

Turpentine Derivatives

IT is a curious fact that there are two important products made in Germany from American spirits of turpentine which are not as yet manufactured in the United States. These products are terpin hydrate and terpineol. Although prepared from turpentine, terpin hydrate is, when chemically pure, an absolutely odorless substance, and crystallizes in beautiful colorless prisms. The other turpentine derivative is turpineol, or synthetical lilac. It is an oily liquid, and possesses a very agreeable odor which is almost identical with that of lilac flowers. It is used as a base for quite a number of perfume compositions. Terpin hydrate is said to possess, when pure, valuable medicinal qualities, and a solution of terpineol in alcohol, mixed with some heliotrope, etc., is one of the best lotions, it is claimed, for scalp and face.

Revolution in Russia

THE progress of events in Russia is pointing to the accomplishment in the near future of a momentous revolution — if, indeed, the revolution may not be said to have come already. The agitations carried on intermittently for years by the *zemstros* for a popular representation in the government of the country has borne fruit in the reform recommendations of a conference of the most distinguished leaders of the people, to which the Czar has felt obliged to give earnest attention. The sanity of the Czar in appointing the safely progressive Prince Mirsky Minister of the Interior gives good foundation for the hope that he will grant the very moderate demands of the liberal leaders, who are taking great pains to dissociate themselves from all connection with the anarchists and extreme radicals. While it may be premature to term the meeting of the Zemstroists — held behind closed doors in St. Petersburg, in order to avoid possibility of popular disturbance — the "First Russian Congress," the fact that the Czar has received at the Imperial Palace a delegation of four prominent members of the Zemstro Conference appears to indicate that he will turn his back upon the reactionaries and crown his reign by granting to his subjects the constitution which his grandfather had already prepared when he fell by the

hand of an assassin. The progress so far made by the *zemstros* seems to be a vindication of the attempt of Prince Mirsky to give the arrogant Russian autocracy the benefit of the public opinion of Russia. While the *zemstros* do not offer an ideal method of taking the opinion of Russia, they have the great advantage over methods theoretically more desirable that they already exist and "function." It is extremely difficult for free Americans to realize what the officially authorized publication of the program of the presidents of the *zemstros* means to Russia. So far is it from radicalism that its guarded expression in favor of increased representation of the people in public affairs seems almost platitudinous. But the declaration in favor of "regular participation of national representatives, sitting as an especially elected body," sounds the slogan of an advance which is sure sooner or later to culminate in a liberal constitution for Russia.

Improved Relations with Panama

SECRETARY TAFT and President Amador of the youthful Republic of Panama have exchanged friendly greetings, and a frank and cordial understanding between this country and Panama seems now assured. Secretary Taft brought the personal greetings of President Roosevelt to President Amador, and gratified the latter and his fellow officials with the explicit declaration that the United States "has no intention in the Isthmus other than to build the canal for the benefit of Panama, the United States, and mankind. There is no desire to exercise further power." This, it would seem, would make it sufficiently plain to the people of Panama, who grew suspicious under the selfish rule of Colombia, that the United States will not interpret the Panama treaty as equivalent to a territorial cession. In view of the magnanimous attitude of this country, there should now be no difficulty in adjusting the smaller matters in dispute.

War on Pneumonia

A PNEUMONIA investigation has recently been begun in New York by a special commission of eminent naturalists, under the direction of the Department of Health, and thirty hospitals in various large cities of the country have promised active co-operation with the work of the investigators. The laboratory work will be carried on in Boston, in Philadelphia, at Saranac Lake, and in three laboratories in New York city. Twenty thousand cases will be studied in a period of six months which began Nov. 1. The "clearing house," or central laboratory of the investigation, will be at the headquarters of the Department of Health in New York. All cultures isolated by the physicians working under the commission will be sent to this central laboratory. A general extension of knowledge of the biology of the organism under investigation will be aimed at. An effort will be made to solve twelve problems, including bacteriological and clinical questions. The work is dangerous to the investigators, and the question will be raised as to whether it is really necessary or desirable.

CITY EVANGELIZATION CONVENTION

REV. C. A. LITTLEFIELD.

"SURPRISINGLY large and 'enthusiastic'—such was the characterization of the first session. Instead of working up enthusiasm, enthusiasm came with the crowd. This was unexpected, and, therefore, the more welcome. Now, how the whole thing came about was somewhat after this fashion: Providence is a live city, and the people there seemed hungry and eager for the fresh and stimulating story of city needs and work. This was shown and sustained by the largest local attendance waiting upon the sessions of the convention of any city in which we have been. Then, too, the program sprang immediately into the very forefront of fresh and able thought. Vital themes were discussed in a virile way by vigorous men. Before we hardly knew it—so graciously had it been done—we had been welcomed to the city of Providence by one of her most representative men, Mr. Henry A. Fildes, and that welcome had been felicitously responded to by Mr. W. H. Beach, of Jersey City, in his inimitable way, and we were then plunged at once into a most stimulating study of the conditions of

Methodism in New England Cities.

New England was, perhaps, never before so thoroughly overhauled as by this program. Her cities were dissected, bisected, and vivisectioned. Friendly but fearless hands dealt with them. The diagnosis revealed diseases alike functional and organic. The doctors (in the main doctors of divinity) who were called into consultation were Coultas of Providence, King of Youngstown, Perrin and Mansfield of Boston, and Rice of Springfield; and, to be doubly assured against malpractice, Lawyer Raymond of New Bedford. Drs. Coultas and Rice felt the pulse and took the temperature. Their brows were clouded with the weight of professional wisdom. The temperature, by the old thermal tests of type and church attendance, seemed to be somewhat sub-normal; the pulse, if not slower, was at least erratic, less regular, and sometimes feverish. The whole system seemed morally depressed. The physicians said that this condition was the result of several things, but was due principally to the importation of foreign matter taken in such quantities as to be not easily and quickly digested. Probably, then, the disease is functional rather than organic. That the heart action is defective the doctors agree, but not beyond repair; they are confident that it will yield to treatment.

What, then, shall be the remedy? All agree that it must be general as well as specific. They recommend "air" and "exercise;" the getting out of musty corners and antiquated chambers into the free, fresh air; the unfolding of the arms and unlettering of the feet and the going forth to exercise and activity. And then Dr. Perrin, a spiritual specialist, prescribes a tonic. The whole system must be toned up. Air and exercise must go along with a spiritual tonic, but the spiritual tonic alone is sufficient. With one accord doctors and lawyers alike say that old New England is not sick unto death, but is struggling with an awful problem of digestion and assimilation. If the crisis can be passed successfully, the result may yet be a stronger and possibly a better New England.

This was the substance of the convention's special message to New England. How it is to be done, was the question with which the remaining part of the convention had largely to do.

This discussion of Methodism in the New England cities, though taken up again on Friday, was mainly included in the presiding elders' conference. There was nothing lacking in this part of the program, and, with Bishop Fowler presiding, one may safely assume that it did not lag for a moment. Dr. Kynett so portrayed the city as a "presiding elder's opportunity" that few men could thoughtlessly seek it, except they be men of unusual parts. The best fitness for such a gigantic opportunity can be found in him only whose cry is: "Who is equal to these things?"

But perhaps the most striking and suggestive thing was the

"Westwood Plan."

so called, by Dr. Davis W. Clark. This plan is, in effect, a return to the circuit system as applied to groups of small churches in city skirts and suburbs. In this case eight or so churches, most of them run down and of the hardscrabble order, were grouped together with at least one strong church. Official identity was preserved, though the official boards acted together jointly in a revival of the old "quarterly meeting." The beneficent results were almost immediately apparent in a revival of interest, an improvement of church property, an increase of local confidence and pride, enlarged contributions, and (with less preachers, but with a higher order of ministrations giving better satisfaction all around) salaries raised to an average of \$1,300 a year. This plan has now been in successful operation for about three years, and has highly approved the wisdom of the progressive men who ordained it. Contemplating this successful experiment, it can but occur to thoughtful minds that the "Westwood plan" could be worked to decided advantage in many places in New England. One of its special advantages is that it utilizes lay talent somewhat after the method of the Wesleyan Church; and what could be better for our laymen? What for our churches?

Among the notable addresses of the convention was that given by Rev. F. B. Stockdale, of Waterbury, that storm-centre of labor troubles, on the

"Gulf Between the Workingman and the Church."

If the theme seems commonplace, it marks the more sharply the contrast; the address had not a commonplace in it, either in thought or delivery. Seldom have we heard such a fairly fearless analysis, such cogent reasoning, with such obviously simple, sensible and sound a conclusion. The process of reasoning is not possible here, but the conclusion that the "gulf" from the workingman's side to the church is a "moral principle," and from the side of the church to the workingman is a "method of approach," defines, simplifies and clarifies the problem with a terseness that the writer does not remember to have discovered elsewhere in literature. When all these addresses and papers appear—as they will—in the *Christian City*, those who heard them will turn quickly to this one to review its fresh and well-stated truths.

It is doubtful if our church has often if ever, seen the equal of the last half of the program of Thursday afternoon. It was both a program and an exhibit. For the benefit of the wider church public I transcribe it here. Its caption was: "Types of Methodist Work in Cities." I want the names and all to come before my readers, and have them get a glimpse of this pentecostal day when we "do hear," if not "Medes and Parthians," then Japanese and Chinese, Italians and Scandinavians, Poles and Huns, Jews and Finns, "speak

in their own tongues the wonderful works of God." This was the program:

TYPES OF METHODIST WORK IN CITIES
AMONG THE FOREIGNERS

- (a) The Chinese
Rev. C. Soule Bok, Supt. Chinese Mission, New York.
Rev. Loh S. Chan, Pastor Chinese Mission, Boston.
- (b) The Japanese
Rev. W. Ishikawa, Pastor Japanese Mission, New York.
Rev. S. Y. Sugihara, late Pastor, Portland, Oregon.
- (c) The Italians
Rev. T. D. Maian, D. D., Pastor Italian Mission, Philadelphia.
Rev. Filippo Manfre, Pastor Italian Mission, Providence.
Rev. F. Tagliatela, Pastor Italian Mission, New York.
Rev. Salvatore Musso, Pastor Italian Mission, Boston.

For a hundred years the church has been praying and looking for what we saw. One was reminded, as he heard them voice their burden for their people, of Paul, who at first was a burden upon the churches, but who afterwards, when reciting the conflicts of his life and the perils he had passed through, said: "And besides these that which comes upon me daily, the care of the churches." From persecutor he had come to be the disciple of the church and then its chief burden-bearer. So it has come to pass in our church; those who were "aliens and foreigners" have come to be not only disciples, but selected ones from among them have come to be its burden-bearers with us and to share our platforms with us in noble and eloquent appeal for their people. Is not this the beginning of the end? Oh, hail ye who labor in hard places! Are not your "disciples" already gathered about you? And from among them will not your apostles appear? It was the Master's method. It shall be the method of His church to the latest day. Discipleship first, then apostleship. Who were these that we heard at Providence? They were first disciples of the pioneers of our work to their respective nationalities, and then the call to apostleship came to them; and here they are, with qualifications far surpassing ours, in the midst of their people disciplining their own.

But onward moves this spiritual convention, though the ardor of these new recruits holds the afternoon session an hour over time. The evening is soon with us, and so also, are

Two Luminaries,

who shine in our denominational heavens by night as well as by day—Bishop Hamilton and Dr. MacMullen. Both have a message, Bishop Hamilton the one already far sent by him on many a field—the message of the blending of the races through intermarriage until we are no longer Anglo Saxon, but a new race, dangers avoided, greater than all that have preceded us. The ground traversed was thoroughly familiar to the Bishop, and it is fair to assume that he brought to the support of his position its strongest argument.

Dr. MacMullen's address shone by its self-contained brilliancy. He presented the city as the "brain," the "sink," and the "heart" of our civilization; and how well it was done only the complete address plus the personality of the speaker could show. But when the portrayal was complete, how natural and satisfying his conclusion: Keep the brain educated and sane, the sink clean and well-aired, and the heart sound and healthy. These things

Continued on page 1525

IMAGE AND SUPERScription

A WORN coin with the sharp lines effaced and the very figures almost illegible lies before us. Hard service it has seen. It is all unlike the fresh, new coin that never had known the rude abrasion of the world's traffic, that pities neither coins nor men. It was still representative of original value, however; it bore the image and superscription that made it genuine and precious currency.

Before us lies the letter of a young man, prodigal and not yet come to himself. The last sentence is pathetic beyond all the others: "Don't tell mother that I am sick; she would worry." Poor boy, what a worn coin! He does not seem to comprehend that his mother's heart is broken because of a sick soul in her boy. He would shield her from worry now, oblivious to the fact that it is his recklessness and wandering that have made her aged before her time. Yet he seeks to shield her. It is the "image and superscription." Defaced and defiled although it is, love is yet feebly triumphant even in the far country.

Then let us take hold again with the boy! There is something noble in him which we must claim and restore. It is the image and superscription of the God in man which, craving sympathy from its profoundest source, puts by the gratification for the sake of shielding a mother from pain. There is possibility of return when love shall bring the young man to himself. This is why we toil for the salvation of men. The image and superscription is still set upon their souls. Love reads those dim lines where no other eye discovers them.

MUCH TO BE DONE

THERE are many who feel that there is not much to be said about the subject of temperance, and very little that can be done. But this is a mistake. There is certainly a great deal that needs to be done, a great deal that has been done, and a great deal that can be done.

We should be very ungrateful, both to God and good men, did we, in our zeal for larger achievements, forget the extensive progress already made. The present generation is scarcely conscious how much worse things used to be in the "good old times." Dr. Leonard Woods, of Andover, who died in 1854, said: "I remember when I could reckon up among my acquaintances forty ministers who were intemperate." Another gentleman living in those times subsequently said in a Boston newspaper: "A good many deacons in New England died drunkards. I have a list of 123 intemperate deacons in Massachusetts, 43 of whom became sots." The best citizens in those days were frequently the worse for liquor, and nothing was thought of it. To have a ministerial convocation or a church gathering of any kind without a plentiful supply of alcoholic beverages would have been considered utterly impossible. The world has surely moved onward not a little since then. Multitudinous investigations have brought out clearly the damning facts pertaining to the devastations of the liquor traffic, and

have shown it to be the gigantic enemy of the human race whether looked at from the economic and financial side, from the social and domestic side, or from the moral and religious side. Conclusive reasoning and abundant experience have shown that, as our Discipline so well says, "voluntary total abstinence from all intoxicants is the true ground of personal temperance, and complete legal prohibition of the traffic in alcoholic drinks is the duty of civil government." The old fallacies in favor of moderate drinking and some form of license or regulation of the business as the best policy have been thoroughly exposed, so that they are no longer believed except by the ignorant or those whose private interests and personal habits compel them so to do. The great railway corporations, in self-defence and for the protection of the public, almost unanimously rule out tipplers and frequenters of saloons from their operating departments. Congresses and convocations of learned men take ever advanced ground on the subject. Fraternal associations increasingly bar out from membership all connected with the traffic. The great societies of young people give more and more signs that they are in earnest in their opposition to the curse. Churches are stiffening up. The public schools are instructing the youth on the subject. Canteen beer-guzzling has been removed from the army, and will not be restored in spite of the persistent clamors for it from wine-bibbing officers. All this, and much more of the same sort, which we must not stop to mention, give plentiful ground for encouragement. The fact that a good deal has been done offers the best possible ground for believing that a good deal more can be done.

The need is still very great. Every issue of every daily paper gives plentiful proof that this gigantic enemy of all decency and morality, King Alcohol, still lives and has a vast multitude of subjects. The barbarities and atrocities that he perpetrates are blood-curdling and heartrending. He turns men into maniacs, brothers into brutes, fathers into fiends, husbands into horrors, and homes into hells. The saloon where he presides and revels is a lust factory, a murder mill, the delight of devils, the despair of angels, where victims are skillfully and expeditiously prepared for the poor farm, the insane asylum, the state prison, and the gallows. Official figures show that in 1903 the enormous and almost inconceivable amount of 1,606,545,301 gallons of alcoholic drink was consumed in this country — far in excess of any previous figure — and costing, at retail, the almost fabulous sum of \$1,410,236,702. The consumption amounts now to twenty gallons per head for the whole population, having exactly doubled in the last twenty-two years. In 1840 the consumption per head was four gallons; in 1870, less than eight; in 1890, fifteen and a half; and in 1900, seventeen and a half. There is certainly very much yet to be done.

There are four great foes to the temperance cause — appetite, avarice, ambition, and apathy — appetite in the stomach of the liquor-drinker, avarice in the heart of the liquor-seller, ambition in the breast of the office seeker, and apathy in the

minds of the million. This last is the worst, the most obstructive, for it plays into the hands of the other three. It blocks the wheels and makes any large forward movement impossible. It must in some way, and in all ways, be broken up if our country is to be rescued from this curse and peril. There is pressing need of agitation, education, legislation, and (for to stop there is only to half do the work) some effective form of co-operation or combination for the proper enforcement of the laws. To pass a stringent law against drink and commit it to its enemies for enforcement, is to be guilty of the greatest folly and to turn the whole matter into a farce. Yet this has been done over and over again, and is still being done. This is the weak point in the general campaign, and shows that the children of the kingdom are not as wise in their generation as the children of this world. Until the church measures up to the saloon in earnestness, organization, and persistence regarding this matter, the results will continue to disappoint and sadden the friends of reform. When temperance men are as determined as the liquor men, and vote every time with as single an eye to this one issue, the work will soon be done. Until then it must sadly halt, and the floods of strong drink will continue to swell as they have done now without cessation for forty years.

We call the careful attention of our readers to the excellent papers and speeches presented at the meeting of the New England Conference Temperance Society last week, reported on another page, and to the contribution of thrilling interest and unspeakable encouragement from Ora Samuel Gray, entitled, "Four Reformed Men."

A REMARKABLE BOOK

I WISH to call attention to a remarkable book; and that we may know how remarkable it is, I must state the circumstances of its production.

In 1889 the author, Rev. Byron Palmer, graduated from our Boston Theological School, and returned to Ohio full of enthusiasm for the work of the ministry. He was one of my best students in philosophy; we expected much of him. But he had not been preaching long when he was disabled by disease and soon became utterly helpless, and, so far as cure is concerned, hopeless. At present he is unable to move without assistance; one eye has become blind, and the other causes great anxiety. He is never comfortable, and seldom out of pain. Meanwhile a heroic wife (whom may God forever bless!) teaches school for their common support during the day and acts as nurse during the pain-full night.

Certainly here was distress enough; but added to it was a deep disappointment on Mr. Palmer's part at not having been able to do the work on which his heart was set. To relieve this to some extent he began to print some small leaflets on religious topics. These I found so sane, wholesome and truly spiritual, that I suggested to him the preparation of a book, which might possibly extend his ministry even beyond his earlier hopes. The result was the volume in question, "God's White Throne." Out of these depths,

these breaking gulfs of sorrow and disappointment, the voice that comes to us is that God is good, that His throne is white, and that love is supreme. We often sing of "a faith that will not shrink, though pressed by every foe." Here it is. This is no fair-weather faith, but one that has stood the test of storm and disaster and overthrow. As I think of it, God's suffering child seems to be transfigured before me, and I gaze into a radiant moral splendor.

And the work is remarkable not only in the circumstances of its production, but also in its contents. Mr. Palmer has said in principle all that can wisely be said on this subject of the dark things of life. The first chapter treats of "The Dark Hemisphere," and sets forth very vividly the sad and sinister aspects of existence. Hence in the second chapter "Vanquished Faith" is considered. In the third chapter light begins to break forth in the discovery that "God Reigns," which leads to the discussion in later chapters of "Divine Purpose," "The Race under Discipline," "The Goal of the Individual," ending with the "Supremacy of Love." The book abounds in just and striking observations and reflections which give us all the light there is on this matter, while the note of sincerity and reality is everywhere apparent. Apart from the preface the author nowhere appears; but to one reading the work in the light of its history there is an undertone of pain which has passed into the music of spiritual insight and perfect trust. It is not an abstract discussion for abstract philosophers or for professional unbelievers. It is written for Christians by a Christian whose tested faith gives him a right to speak. It is deeply lived, nobly conceived, and finely expressed. I append a few sentences in illustration:

"In all candor it will have to be admitted by every one that to the finite mind this world is an infinite enigma. But with equal candor it must be admitted that inability to understand is no justification for doubt."

"Dead faith is always more dangerous than honest doubt, for honest doubt has life and conscience and has its face toward the light, while dead faith gropes in the darkness, not even feeling after God and earning little for the light."

Here is a word which denotes the newer view:

"Instead of Sovereign, subject and government, let us think of Father, family and home."

And here is a hint for an improved apologetic:

"For more miraculous than miracle and more prophetic than prophecy is the life of God in men. The truth then becomes personal and incarnate, and these sons of God are the epistles that are read and known of men with more fruitful results. Better and far more convincing of the truth of God than multiplied miracles are multitudes of men who are morally great, and in their hearts of sympathy and works of mercy embrace all men the world over."

"The physical features of the earth show plainly that God intended it, not as a pleasure ground for men, but as a place of discipline."

The limitations of knowledge and opportunity and power were necessary, for, —

"Such is the character of undeveloped humanity that it would have been fatal to put it in possession of the wealth and forces and privileges of modern civilization before men and nations became sufficiently rational and moral to use them judiciously."

"No good has God ever denied the world when the fullness of time had come for the world to receive and enjoy it; for no blessing, however great, is ever fit for man's use until man is fit to use it."

"We do not know, but we know that He knows, and that is far better. If we knew more we should trust less and be better satisfied without God."

"If we must suffer instead of serve, let us suffer as heroically as we would serve. It may be that suffering is the highest service we can give to the world."

"It is better to know how to suffer well than it is to be exempt from it."

"Christ came to teach the world not by precepts only, but chiefly and with a much greater emphasis, by a living human example, how all the hardships of life can be made the path that leads to transfiguration heights."

"The farther we get away from the mysteries and misfortunes and sufferings that we see and experience, the less are they the occasion of doubt and despair, and the more of wisdom and love do they reveal."

I commend this book to all who wish to see a Christian interpretation of the dark things of life by one who has full acquaintance with them. I commend it, also, to all who have suffered, that they may see how a fellow sufferer has triumphed. I commend it to all pastors who have to deal with persons whose troubles have vanquished faith. I know of nothing more sane, judicious, heart-whole and helpful than this. The book is printed for the author, Rev. Byron Palmer, Ashtabula, Ohio. One dollar sent to him will secure it. I may add that in my judgment we shall never meet a more deserving case until we stand before the King and hear Him say: Inasmuch as ye did it, or did it not, to one of these My brethren, ye did it, or did it not, to Me.

BORDEN P. BOWNE.

Oil Town Without Saloons

ONE of the surprises which Kansas springs on the newcomer to her boundaries is the saloonless town of Chanute. Chanute is the centre of the oil district, and the chief of some twenty towns where scarcely anything but oil is talked of. Along with the oil is provided, among the resources of Chanute, natural gas in great quantities. At night the streets and stores are ablaze with light. The show windows and interiors of every place of business are illuminated all night long, while incandescent electric lights burn in clusters on every corner. The town hall is lighted inside and out, and the stained glass windows of the churches show in all their brilliant colors. The whole effect is that of a gala celebration that never ends. The city owns the gas and electric plants, and it is figured that the cost of the general illumination is small compared with what is saved in losses by theft — for burglars are unknown — and in the hire of watchmen and policemen. During the daytime there is much excitement over the gas and oil, but in deference to a kind of voluntary curfew everybody retires at about 9.30 o'clock, and without saloons there is no rowdiness. There are no dance halls or low resorts. Indeed, Chanute seems to be a city that loves light rather than darkness.

Necessity and Opportunity

THE recent successful effort to raise \$10,000 for improving the equipment of East Maine Conference Seminary has developed new phases. The interest in the plan was more general than its sponsors had anticipated. Several friends of the school who left Maine years ago became interested, and voluntarily offered several thousand dollars to the Seminary. The trustees believe that some of those who contributed to the \$10,000 fund will do more for the school, provided the business management continues to commend itself as safely conservative.

While the improvements planned were being made, it was found impossible to confine the expenditure within the \$10,000 limit. Hard-wood floors were laid and steel ceilings placed in the halls and public rooms of the dormitory; two bath-room suites, including closets, lockers, lavatories and baths, were provided; a new electric lighting system and a steam-heating plant were installed in the dormitory, and a hot-water heating plant in the recitation building; an artesian well 308 feet deep was bored, and pumping machinery installed. This work cost \$13,000, leaving a debt of \$3,000. The management cannot with propriety appeal again to the friends who have contributed to the \$10,000 fund, and the immediate territory in Maine has little wealth from which to draw in the immediate future; but it is confidently expected that if the \$3,000 can be paid, together with the deficit which the school has to meet each year, a successful campaign can be inaugurated which will result in securing a large endowment from those who while no longer in Maine still feel an interest in its welfare. But no appeal can be made until the debt incurred on the work for which the original appeal was made is paid.

It has been the policy of the present administration to demonstrate that there is a real need for this school in East Maine. During the first two years of the present principal's four years' administration, he devoted himself to bringing the school to the notice of the young people of the Conference. The result was seen in the enrolment of 120 students. The rural character of East Maine makes its territory of special value as a feeder for secondary schools. The Baptist Church equals the Methodist Episcopal Church in membership in Maine; the former supports four preparatory schools with 600 students, the latter supports two, with an average attendance of not quite 300 students. The principal of the seminary in Bucksport, Rev. S. A. Bender, who is intimately acquainted with his territory, believes that Bucksport can easily enroll 150 students. If this is so, then the school is needed by our church, and it becomes the duty of the friends of the work to aid in the present crisis, so that the way may be opened for the proposed plan to raise an endowment which shall make this school safely self-supporting. Never before in its history did its friends believe so strongly that such an effort would be successful.

PERSONALS

— John Burns, the labor member of Parliament, is a total abstainer, and he puts drink down as one of the worst enemies of the laboring class.

— Rev. Hiram Edgett McFarlane, of Naples, Me., was united in marriage with Miss Hannah Perry Adams, of Dorchester, Nov. 23. Rev. E. E. Ayers officiated. Immediately after the service Mr. and Mrs. McFarlane took the train for their new

home and field of labor at Sargent, Nebraska. The good wishes of their many friends will follow them.

— Bishop Vincent is serving for his fifth year as university preacher at Harvard. His services are highly appreciated by the faculties and student body.

— Rev. O. J. Anderson, of Wilder, Vt., was married, Nov. 24, to Watie C. Butler, of Warren, Me., by Rev. A. C. Hussey. After spending a few days in Boston, Mr. and Mrs. Anderson are now settled in their parish.

— Rev. S. W. Siberts, of Mercedes, Argentina, arrived in New York from his field by the steamer "Tennyson," Sunday, Nov. 20, coming by way of Rio de Janeiro. He left New York on the following Tuesday for Evanston, Ill.

— Dr. H. K. Carroll, first assistant corresponding secretary of the Missionary Society, has been authorized by the Board of Managers to visit the Methodist Missions located in South America. Dr. Carroll expects to leave New York for South America early in January.

— Mr. Henry H. Faxon, of Quincy, is showing his usual vigor in temperance activities, and is furnishing valuable documents bearing upon the issues of the day. His efficient private secretary, Miss Eva M. Brown, so widely known and esteemed, after a year of illness, is again at her desk, and will be as active as ever in various lines of effort.

— Rev. J. W. Stephan, of Greenfield, is greatly bereaved in the death of his father, Mr. Geo. F. Stephan, which occurred at the family home in Newark, O., on Thanksgiving Day. Mr. Stephan was a devoted Christian and life long member of the Methodist Episcopal Church. He is survived by his wife and twelve children, all of whom, with the exception of one daughter, were at his bedside.

— Rev. Lewis B. Bates, D. D., of Meridian Street Church, East Boston, was 75 years old on Saturday, Nov. 25, and in honor of the anniversary a dinner, attended by the Bates family, was given at the home of Dr. Bates' son-in-law, William Gilchrist, 427 Meridian Street. The children of Dr. and Mrs. Bates are: Gov. John L. Bates; Mrs. George H. Carter, of Chelsea, wife of ex-Mayor George H. Carter; Mrs. William Gilchrist, and Mrs. Emma Bates Harvey.

— Lost some other journal should be misled by the personal item going the rounds of the public press (as was the HERALD), we publish the following from Rev. Oliver W. Hutchinson, of Leominster: "We who are alumni of Ohio Wesleyan University love to see her honored, but we love the truth more; and so I wish to call your attention to the fact that of the eight eminent persons credited by the HERALD last week as having graduated with the class of 1870, only one graduated with that class. Three of the eight never graduated from Ohio Wesleyan, though they may have studied there, and the other four were members of classes other than 1870."

— Rev. J. A. Corey writes from Farmington, Me., Nov. 24: "My good father, Joseph Corey, for more than fifty years a resident in Southbridge, Mass., passed from our parsonage home in Farmington to the 'home-land,' after only an hour's illness, Saturday, Nov. 12, at 1.15 A. M. His age was 81 years, 10 months. He had made his home with us for four and one half months. Brief services conducted by Rev. A. T. Craig, of Wilton, were held at the parsonage, Monday afternoon, Nov. 14. The burial was at Southbridge, Wednesday afternoon, the 16th, when an appropriate and beautiful service was held at the

church, Dr. Kendig, his pastor, officiating, and the service of the Grand Army of the Republic, of which father was a member, at the grave."

— The author of the favorite hymn, "God be with you till we meet again," Rev. Dr. J. E. Rankin, died in Cleveland, O., Nov. 28. He was formerly president of Howard University, Washington, D. C., and for many years pastor of the Metropolitan Congregational Church in that city. We hope that soulful hymn of Christian fellowship and trust will be sung to his memory in the churches throughout the land next Sunday.

— Rev. William H. Rowsom, a highly-esteemed member of Troy Conference, was instantly killed at Williamstown, on Sunday evening, Nov. 20. While crossing the eastern track of the Boston & Maine R. R. to take a passenger train on the western track, he was run down by the locomotive of a freight train, which, contrary to the rules of the road, came in between the passenger train and the station. He was about 62 years of age, and was born in Canada, where he entered the ministry in 1863. In 1873 he was transferred to the Troy Conference and stationed at Trinity Church, Albany. He filled important appointments till 1881, when he retired from the pastorate on account of failing health.

— A most elaborate wedding occurred in New York city at the residence of the bride, Monday noon, Nov. 21, the contracting parties being George Dempster Hamlen, M. D., and Mrs. Estelle Louise Berckmans. The ceremony was performed by Rev. Geo. M. Hamlen, D. D., father of the groom, in the presence of the immediate relatives of the families. Dr. G. Dempster Hamlen is an instructor in Cornell Medical School, and assistant surgeon at Bellevue Hospital. He was graduated from Wesleyan University and Medical School of New York University, also from Bellevue Hospital. Soon after the wedding Dr. and Mrs. Hamlen left for Virginia Hot Springs. On their return they will reside at 43 West 72d St., the home of the bride.

BRIEFLETS

Love and Home are the twin peaks of earth which bring heaven nearest.

Rev. Dr. W. T. McElveen, pastor of Shawmut Congregational Church, this city, present during a part of the evangelistic services at Plymouth Church, Brooklyn, conducted by Rev. Dr. W. J. Dawson (reported at length in our issue of last week), in a "write up" of the same in the *Congregationalist*, concludes: "As far as immediate results are concerned they may seem disappointing. Very few stood for prayers, fewer remained for conference."

Decision is something that is, and must by its very nature be, momentary. That significant act of the will which determines the soul's choice is accomplished with the swiftness and suddenness of a flash of light. How important, then, that the controlling tendency of one's thought and conduct should be such as to impel the soul aright in moral crises when there is no time for deliberation.

How old does a human being have to be in order to be a hero? A three-year-old son of a household in Scranton, Pa., the other day saved the members of the family from destruction by fire — through the explosion of a lamp — by running through the flames to awake his mother. The burns of the child were painful, if not serious, but he

dared to do his duty as a three year-old could see it. There is a hero in the making!

The Bishops will "have the floor" next June at Lasell Commencement, Bishop Goodsell preaching the baccalaureate, and Bishop Fowler giving the commencement address.

While we are gratified with the many kind messages of appreciation for prompt reports of the great connectional meetings held in our midst, we must explain that it has been done under unusual pressure upon our columns, compelling delay in the publication of important contributions, and also much church news and current happenings. The very embarrassing congestion still holds over, but we shall be relieved in two or three weeks.

The sophomore class at Harvard has done itself credit in electing as class president a young man whose name is W. H. Keeling, of Sioux City, Iowa, who, while a fine scholar, has none of the advantages of wealth or fraternity influence to help him, but is working his way through college, and is working hard. Just now he is one of the table-waiters at Randall Hall, one of the college eating-houses. He is a modest and unassuming Westerner, whose worth, as it proves, has been appreciated by his classmates. It is nothing against a young man if he is rich, but it should not spoil his chances for college preferment if he be poor.

Misfortune may be only that kind of fortune whose real purpose or intended blessing we have missed. Rightly interpreted and rightly used, how many so-called misfortunes are really veiled blessings.

The effect of a genuine revival of religion upon a community was shown in an associated press despatch from Ogdensburg, N. Y., the other day, which stated: "Two hundred of the principal business houses and all of the saloons except one closed their doors here this afternoon, when business men and clerks attended the special evangelistic services conducted by Rev. John H. Elliot, of New York, under the auspices of the Protestant churches. Sunday quiet prevailed in the business district. The like was never seen here before on a week-day." Even the greatest foe of all good, the rum-shop, is conquered by aggressive evangelism.

Why is a smile so beautifying to the human face? Because it is the visible outpouring from the soul of the sunshine of good will. As long as any face can be lighted, not disfigured, by a smile, the divine element has not perished out of the soul behind it.

In the Bible the rudiments of being, the essentials of thought and conduct, are unfolded and emphasized. The Bible is the only book that is solidly supportive under the heavy atmospheric pressures of sorrow and care. That the study of its precious promises is neglected while the catch-penny book of the day — representing not bread, but bran — is eagerly devoured, is one of those wonders of human eccentricity that would be ludicrous if they were not really so pitiful. No mind is truly masterful that does not come into quickening contact with the rich revelation of truth given in the Scriptures; no life is really robust that is not nourished on the Word of God, which in the intellectual and spiritual sphere is "the food that feeds."

DISCIPLINE

GEORGE BANCROFT GRIFFITH.

'Tis by the meanness of the base
We find the genuine and true;
And by rough paths reach highest place,
There the smooth table land to view.

FOUR REFORMED MEN

ORA SAMUEL GRAY.

"THE chief priests consulted that they might put Lazarus to death because by reason of him many of the Jews believed on Jesus." We are not told that Lazarus was an eloquent preacher, an inspiring singer, or a good personal worker, but we know that wherever he was, in the home, upon the street, or in the market place, he stood as the personal living illustration of the power of Jesus Christ over death and the grave; and what was perfectly natural followed — "Many believed on Jesus." Experience counts. "Beholding the man which was healed standing with them," the rulers and scribes "could say nothing against it" (Acts 4:14), for they all testified that the miracle was performed in the name and by the power of Jesus Christ. From that day to this, redeemed men and women are the most incontestable facts to the truths about Jesus. This old world is being charmed out of its sin and up to God by the plain, straightforward testimonies of men and women who know that once they were "dead, and now they are alive again."

Hundreds of thousands have been blessed by the experiences of four remarkable men. Reader, as you follow their stories and look upon the accompanying picture [see cover], remember that the Hand that was nailed to a cross two thousand years ago is still able to reach down into the lowest depths of sin and degradation and lift a poor lost wretch up to manhood and to God.

These experiences were related and the picture taken at the Winona Lake Bible Conference in August (1904).

John Callahan

Supt. of Star of Hope Rescue Mission, Duluth, Minn.

"What a sad confession to make! From childhood up my career has been that of a criminal. When but a lad I was arrested in New York city, and sent to the reformatory, from which I made my escape, did time again, drifted to Chicago, and fell in with the toughest gang on the West Side, the 'strong arm gang,' which caused the Desplaines Street police more trouble than perhaps any crook in that part of the city. It is the old story — 'the way of the transgressor is hard.' Was again arrested, and sent to Cook County jail to await my trial. While there Mrs. Clark, in her visiting, came to my cell. I shall never forget that day. My cell-mate, Butch Lyon, jumped on the top bunk and gave me the laugh; he would not allow this angel of mercy to talk to him, and a short time after he was hung. Thank God I listened to what this good woman had to say about Jesus, and there on my knees prayed the best I knew how that God would have mercy upon me and save me. I was sent to Joliet, but the seed was sown that, under more favorable circumstances, resulted in my taking a decided stand for Christ. I went to Minneapolis, and one night went into a mission; and then and there I made up my mind to give my life to Christ. I had formerly tended bar in that place, and the police knew I

was crooked, and did not take any stock in my promise to do right; but God was on my side, and after many persecutions and severe tests of faith, demonstrating to them a power had come to my life, I engaged in honest employment, and, casting my lot with the people of God, began giving my testimony in the jail, on the street, and in the churches; and now, thank God, after several years of Christian work, I have been honored with the position of superintendent of a great Rescue Mission, and week after week I am seeing lost men born into the kingdom of God. Thank God for a Gospel that can lift a poor, lost, dying drunkard up out of the gutter and make a man of him!"

Melvin E. Trotter

Supt. of City Rescue Mission, Grand Rapids, Mich.

"I consider the brightest spot in all the world is at 100 East Van Buren Street, Chicago. Every time I go to the city the first place I start for is the old mission, and find the spot at the altar where Jesus spoke peace to my soul; and if I had the power to tell what a great change has come into my life since that time, it would read more like fiction than truth. I was without home and friends, bound hand and foot by the awful curse of intemperance. Whiskey had been my god for years. I had tried as few men have tried to get away from it. Resolution after resolution failed, promise after promise was broken. Once when our little child was ill wife had to cut up her last flannel petticoat in order to make a warm garment for the sick one. I promised her I would stop drinking, so that I might give her some money next week to supply necessities for the little invalid, but within three hours the solemn pledge was broken and I went on a spree which lasted for days. While I was drinking a man came to me and urged me to go home at once, so somehow or other I dragged myself home, and found my wife sitting with the dead child in her lap. Struggle as I would, I kept getting lower and lower until at last I gave up in despair, left my old home in trouble, leaving behind wife and all that was dear to me, and went into the gutter.

"The darkest night of all my life I went into the Pacific Garden Mission. I didn't have clothes enough on to flag a hand-car, but there I heard that Jesus loved the poor drunkard and could save him. When the invitation was given I raised my hand for prayers, and Jesus was pointed out to me by Harry Monroe as a living Saviour, and the light of God shone into my soul and I got a glimpse of Jesus. I have never lost that vision, and today He is more precious to me than ever before. He has wonderfully blessed and prospered me, and I have been able through His precious love and grace to point thousands of lost souls to Him."

Since Mr. Trotter's conversion he has been an unusually successful "fisher after men." At Grand Rapids he opened a mission-hall to accommodate nearly one thousand people, and had the joy of seeing it filled to overflowing with an eager gathering of people. Grand Rapids is full of factories, and most of the men and women employed in them do not attend any place of worship. Since this mission-hall was established they have crowded it to the doors and listen to Mr. Trotter's words with great delight. He says that sometimes after attending a convention he is tempted to preach a formal sermon there, but as soon as he begins to do that some one always sends him a little note with the words, "Are you still saved?" and he goes back to

his old method of telling what God had been able to do for him.

Harry Monroe

Supt. of the Pacific Garden Mission, Chicago.

"Twenty three years ago I came to Chicago from an Eastern city. I was reared in a quiet town among the New England hills, as sheltered as a bird's nest — Exeter, N. H. I could have had every advantage if I had wanted it, but there was a bad streak in my nature, and when an Irishman goes wrong he goes wrong all over. Then, too, when he is saved by the grace of God, he can do a service for God that few men can. There are three things an Irishman is fond of — mirth, whiskey and adventure. I was fond of all three. One day when I was sixteen years old I kissed my little sister good-by when mother was not looking, and with a little money took the train for Boston. I cannot tell all the things I got into there. I traveled with John Robinson's circus. I was on the stage. I could dance a jig. Sporting men and sporting women were my companions, and Baltimore, Washington and Philadelphia were the scenes of my operations. I expected to die as I had lived, and carried the marks of long debauch. I served my time 'down the bay.' Once I was in solitary confinement for seven days, with nothing but the bare stone floor for my bed, and bread and water to eat. When I came out I was almost dead. I got so that I would sell my shoes for drink. I had a regular order with my clothes. I used to wear a Prince Albert in those days, and I could take off my vest and pawn it, button up my coat, and it was just the same. In 1878 I was with a gang that was manipulating an Eastern city. We fell through, and I got arrested. The old judge let me off on condition that I would leave the State, and I concluded that it was time that I came to Chicago. Here I went wrong again. I lived on the levee.

"One evening about half past seven o'clock I came past Col. Clark's Mission, and something attracted me, and I went in. I hadn't been in a church for years, but it affected me strangely. I could not get over the Colonel's tears. I went back from the mission to the saloon, and ordered drinks. I don't know that I was converted then, but something happened. A strange repugnance came over me to all my old associations. That beer was never drunk. I left the saloon and went to my room. The next night I came back to the mission, and when the invitation was given I raised my poor trembling hand to heaven. Something touched my heart, and the power of another world took hold of me. I was sick and discouraged, but God gave me a purpose to do right. I determined to cut out every person in God's world that I had ever known, every crooked man and every crooked woman. I went back to my room and spent the night in prayer. I was almost dead the next morning, but got up at six o'clock and came down and stood on the corner by the mission. The lights were out, the good people were gone, and it was very cold. I would have given anything I had for a drink of whiskey, but I put up this prayer: 'O God, have mercy on me, and help me!' Then a strange power came over me. I began to hustle for work. Col. Clark put confidence in me, and got me a job washing floors and cleaning spittoons in a building. I made friends fast with the tenants because I told them I was on the Lord's side, and the time came when I had charge of that whole interest.

"For twenty-three years I have been kept by the power of God, and have been for some years superintendent of the mission where I was saved; and now it is my

joy to tell to dying men the story of Jesus and His love and how 'He is able to save to the uttermost' even the most degraded sinner, and glory be to God that men are being saved."

Among the thousands who have been led to Christ by Mr. Monroe are Rev. W. A. (Billy) Sunday, the old National League baseball player, who is now one of the most successful evangelists in the West, and Mr. C. H. Palmer, secretary and inspiring leader of the great association of Christian commercial travelers, the Gideons.

S. H. Hadley

Supt. of Water St. Mission, New York.

"Tuesday evening, on the 18th of April, 1882, I sat in a saloon in Harlem, a homeless, friendless, dying drunkard. I had pawned or sold everything that would bring a drink. I could not sleep unless I was dead drunk. I had not eaten for days, and for four nights preceding I had suffered with delirium tremens, from midnight till morning. I had often said, 'I will never be a tramp; I will never be cornered; for when that time comes, if it ever does, I will find a home in the bottom of the river!' But the Lord so ordered it that when that time did come I was not able to walk one-quarter of the way to the river. As I sat there thinking, I seemed to feel some great and mighty Presence. I did not know then what it was. I did learn afterwards that it was Jesus, the sinner's Friend. I walked up to the bar and pounded it with my fist till I made the glasses rattle. Those who stood by drinking looked on with scornful curiosity. I said I would never take another drink if I died in the street; and I felt as though that would happen before morning. Something said, 'If you want to keep this promise, go and have yourself locked up.' I went to the nearest station-house, a short distance away, and had myself locked up. I was placed in a narrow cell, and it seemed as though all the demons that could find room came in that place with me. This was not all the company I had, either. No, praise the Lord! That dear Spirit that came to me in the saloon was present and said, 'Pray!' I did pray, and though I did not feel any great help, I kept on praying.

"As soon as I was able to leave my cell I was taken to the police court and remanded back to the cell. I was finally released, and went to Jerry McAuley's Mission. There I saw the apostle to the drunkard and the outcast—that man of God, Jerry McAuley. He rose and told that simple story that I heard so many hundred times afterward, but which was ever new: how he had been a 'tlet,' an outcast, a drunkard—'Yes, a regular old bum; but I gave my heart to God, and He saved me from everything that's wicked and bad.' There was a sincerity about this man and his testimony that carried conviction with it, and I found myself saying, 'I wonder if God can save me!' I listened to the testimony of twenty five or thirty persons, every one of whom had been saved from rum, and I made up my mind that I would be saved, or die right there. When the invitation was given I knelt down with quite a crowd of drunkards. Never will I forget that scene. How I wondered if I would be saved—if God would help me! I was a total stranger, but I felt I had sympathy, and it helped me. Jerry made the first prayer. I shall never forget it. He said: 'Dear Saviour, won't you look down in pity on these poor souls? They need your help, Lord; they can't get along without it! Blessed Jesus, these poor sinners have got themselves into a bad hole. Won't

you help them out? Speak to them, Lord. Do, for Jesus' sake! Amen!' Then Mrs. McAuley prayed fervently for us, and Jerry said: 'Now all keep on your knees and keep praying, while I ask these dear souls to pray for themselves.' He spoke to one after another, as he placed his hand on their heads, saying, 'Brother, you pray. Now tell the Lord just what you want Him to do for you.'

"How I trembled as he approached me I felt like backing out. The devil knelt by my side and whispered in my ear crimes I had forgotten for months: 'What are you going to do about such and such matters if you start to be a Christian tonight? Now you can't afford to make a mistake; had not you better think this matter over awhile and try to fix up some of the troubles you are in, and then start?' Oh, what a conflict was going on for my poor soul! A blessed whisper said, 'Come!' The devil said, 'Be careful!' Jerry's hand was on my head. He said, 'Brother, pray.' I said, 'Can't you pray for me?' Jerry said, 'All the prayers in the world won't save you unless you pray for yourself.' I halted but a moment, and then with a breaking heart I said: 'Dear Jesus, can you help me?' Never with mortal tongue can I describe that moment. Although up to that moment my soul had been filled with indescribable gloom, I felt the glorious brightness of the noonday sun shine into my heart; I felt I was a free man. Oh, the precious feeling of safety, of freedom, of resting on Jesus! I felt that Christ, with all His brightness and power, had come into my life; that indeed old things had passed away, and all things had become new.

"From that moment till now I have never wanted a drink of whiskey, and I have never seen money enough to make me take one. I promised God that night if He would take away the appetite for strong drink I would work for Him all my life. He has done His part, and I have been trying to do mine. I began the next day to work for Christ by inviting a tramp to come to the meetings. He came, and went up for prayers. Four years after my conversion I was called by the trustees of the old Jerry McAuley Mission at 316 Water Street, to carry on the work Jerry began in 1872. I have been permitted to see more ruined drunkards redeemed and made prosperous than probably any other living man. Many successful soul-winners have come from out these wrecks, the most conspicuous being my only dear brother, Col. H. H. Hadley, the founder of St. Bartholomew's Mission and over forty other Rescue Missions.

"Since Christ my soul from sin set free
This world has been a heaven to me;
Amid earth's sorrows and its woe,
'Tis heaven my Jesus here to know.
Oh! Hallelujah! Yes, 'tis heaven,
'Tis heaven to know my sins forgiven,
On land or sea what matters where,
Where Jesus is 'tis heaven there."

You have been listening to the testimony of four honest witnesses. What shall the verdict be? "Whom will ye that I release unto you? Barabbas or Jesus which is called Christ?"

Amherst, Mass.

—A new decision of the Massachusetts Supreme Court seems to prevent the conviction of expressmen and other common carriers who convey liquors into no-license cities and towns. The validity of the law affecting such procedure has been suspected for some time, and in many towns much imposition has been endured for this reason. A measure has been under advisement for some time which will, if adopted, fully remedy the evil, and may be satisfactory to the new legislature.

TEMPERANCE DAY

Boston Preachers' Meeting

MONDAY, Nov. 21, was Temperance Day in the Boston Preachers' Meeting. The program was arranged by the New England Conference Temperance Society, Rev. J. F. Allen, president, who was introduced by President Blackett. In assuming the chairmanship of the meeting Mr. Allen said:

"In Annual and General Conference resolutions and declarations of temperance principles as embodied in the Discipline, in equipment of men, means and church buildings, the Methodist Episcopal Church stands at the head of the great temperance organizations of the country. What it is in resolutions and equipment we seek to make it in achievement. For this reason we have arranged for this meeting today, in which representatives in our church life will hold up for themselves and their associates our Methodist standards of responsibility and privilege."

The secretary, Rev. J. H. Tompson, read the following letter from Bishop Goodsell:

Bishop Goodsell's Letter

Brookline, Mass., Nov. 17, 1904.

DEAR BROTHER TOMPSON: I much regret that I cannot be with you next Monday, as I shall be on my way to Alabama. Nothing would give me greater pleasure than to take part in your deliberations, and do what I can to strengthen temperance sentiment and activity.

Personally, my experience in the South leads me to believe that local option is the most effective weapon in the present development of the public conscience. In Tennessee nine-tenths at least of the counties are without legal saloons, and small cities have even surrendered their charters there that they might be free from the saloon under the Tennessee law.

I have found, in some States, men favoring license because without it towns had to tax themselves to pay for the evils of rum-selling without receiving any income from the traffic. The public conscience must be trained to perceive two things: that towns and States can well afford to pay such taxes if they can be rid of the saloon curse; and, secondly, that partnership in the saloon benumbs the local feelings as to all reforms and municipal cleansings.

For myself, I am determined to hurt this enemy of order and life in any way and every way I can. The goal is constitutional prohibition, State by State. The National Government derives so great a revenue from the traffic, that we can hardly hope for national prohibition to antedate State action. In the presence of that vast income, some are staggered as to a substitute and surrender principle to political economy. Others are praying and fighting that the National Government, by confirming the right of the State to control all intoxicants in its own borders, may contribute to the annoyance, depression and destruction of this evil.

If we cannot kill this dragon, let us wound him; if we cannot wound him, let us bind him and fence him in, or strew his path with every form of obstacle. Especially, let none be misled by the cry, "Prohibition does not prohibit." The law against murder does not prevent it, but it enables us to hang the murderers. I have never known the rum power to fail to oppose a prohibitory law, and that is the best proof that prohibition damages their business.

Our hope, in the cities, is in the training of the young; in the removal of open temptation from the passerby; in calling to sharp account, by voice and vote, the attorneys and magistrates who will not enforce our laws.

Faithfully yours,
D. A. GOODSSELL.

Duty of Presiding Elder

Rev. W. T. Perrin, Ph. D., presiding elder of Boston District, was the first speaker. He spoke earnestly upon "The Duty of the Presiding Elder for the Promotion of the Temperance Cause upon his District," saying:

"Last month, in a house on the Back Bay, a murdered man was found in his chamber amid pools of blood. Whiskey bottles, glasses, and cigar butts were scattered about. The story was

asleepening one of drunkenness and debauchery. This happened in the very house occupied a few years ago by a near relative of mine.

"The other evening, in the quiet village where we now reside, two shots rang out over the neighborhood. They were from the pistol of a rum-crazed man. One shot killed his wife, and the other killed a faithful policeman who once had saved this same miserable drunkard from drowning.

"In an educational institution of this State an organization of the undergraduates gave this fall a banquet to the freshmen. Beside each plate was placed a large beer mug. A young man in whom we are very much interested was present.

"In the last Massachusetts Legislature forty bills were introduced to amend our present restrictive temperance legislation, most if not all of them in the interest of a larger consumption of alcoholic beverages.

"Such recent events have impressively borne in upon me the fact that we are still in the thick of the fight against the liquor curse. The sentiments and customs of continental Europe are insidiously creeping in among us; the liquor fraternity is tireless in pushing the traffic; King Alcohol levies upon the people an annual tribute of untold millions, while human hearts are breaking and human souls are swept to perdition.

"The Methodist Episcopal Church places under its ban the member who abets the use of alcohol beverages. It is the duty of the presiding elder to sustain the pastor in the enforcement of the law of the church. It was once my unpleasant task to face a man who was an officer of a brewing company and at the same time Sunday school superintendent, Epworth League president, trustee and district steward!

"The presiding elder must see that a committee on Temperance is appointed at the fourth quarterly conference, and should prompt such committee to activity. Our church urges vigorous and effective co-operation with other agencies for the accomplishment of prohibitive legislation and law enforcement. In such efforts it is his privilege to lend his hand and voice. Under existing conditions it seems wise to bend our energies to carrying the towns and cities for no-license and the enforcement of the present laws, all the while spreading correct sentiments.

"Our Discipline directs that the Sunday-school, whenever practicable, shall be organized into a temperance society, for the purpose of imparting instruction and of pledging the scholars to total abstinence. The presiding elder can do much in promoting these desirable results. Our hope is in the youth. Total abstinence is a glorious privilege. Let us base our appeal upon this high plane. The 'Twentieth Century Pledge Movement' is now on. We should help it to highest success.

"When the continent of Europe is awakening to the dire effects of intemperance; when Russia has its commission of investigation; when the German Emperor and German professors are appealing to students for sobriety; when Paris, by the Department of Charities, is placarded with posters declaring the dangers of alcohol; when the people of South American republics are organizing leagues to fight intemperance; when in our country the Roman Catholic Church is pledging her children by tens of thousands and Roman Catholic prelates are pronounced leaders in this reform; it would be hardly less than criminal for Protestant Americans not to stand upon the vantage-ground of their traditions and customs and hurl their entire strength against this cruel foe of God and home and native land. We Methodists ought to be in the van!"

Duty of Methodist Preacher

Rev. A. S. Gregg, pastor of Laurel St. Church, Worcester, and president and campaign superintendent of the Worcester Anti Saloon League, spoke on the subject, "What the Methodist Preacher should Do for the Promotion of the Temperance Cause within the Bounds of his Charge." He said:

"You will, I am sure, be interested in a brief report of the no-license campaign now being carried on in the heart of the commonwealth. Reports from all quarters indicate a rising tide of sentiment in favor of no-license. Last year as the result of a campaign lasting a little over three months we cut the majority for license

down from 1,474 to 15. This was done by a combination of Protestants and Roman Catholics and the factions among the liquor men who wanted the city to go "no" for personal reasons. The same forces have combined for this year, and I have a growing conviction that we will win a victory at the polls in December. It may seem like an alliance between light and darkness for temperance and license people to unite in favor of no-license, but that does no matter so long as we win.

"In discussing the subject assigned me for this morning it may be well to touch some phases of the question from a historical standpoint. Moral suasion and legal suasion are the two main divisions of the great American temperance army. The first division started out over a century ago to stop the ravages of strong drink by advocating moderation at first, and finally by insisting on total abstinence. This movement dealt with the individual. It did not attempt to reach the rumrunner. Then along in 1851 there arose men like Neal Dow of Maine, who advocated legal suasion for the rumrunner. The decade from 1850 to the Civil War was the best period for temperance reform. As a heritage of the war we have the State license system and the internal revenue, which are the chief bulwarks of the saloon. Many pastors feel that the liquor business is so entangled with politics that they cannot do much without getting out of their sphere, and losing their influence as religious leaders. But let me give you a word of encouragement. The old first division of total abstinence and pledge-signing is being reorganized, and every pastor can have a part in its reorganization. There is a ringing cry all along the line, 'Back to pledge-signing! Moral suasion for the drinker and legal suasion for the rumrunner.' The Lincoln Legion in the Anti-Saloon League and the White Shield League in our Methodist Sunday-schools give the pastor his opportunity. The pastor can urge the men of his congregation to register and then get out to the polls so they can vote 'no' on election day.

"A monthly meeting can be held for purposes of agitation. But whether a meeting is held once a month or once a quarter, keep it out of the ruts. We must appeal to the moral feelings of the people, and to do that we need men like John B. Gough and Francis Murphy. In their absence the pastor can utilize the dramatic talent among his young people in readings and recitations. The people crave things of that kind. 'The Prisoner at the Bar' was read by a trained elocutionist before an audience of 2,000 people in Mechanics Hall, Worcester, two weeks ago, and the crowd applauded until the reader gave another selection. There can be no great reform without an awakening of moral feeling. Dr. Charles H. Parkhurst, of New York, says we do not know how to stay angry long enough. We have spasms of indignation just before the day of election, and then subside for another twelve months. What we need to do is to keep indignant at the liquor business all the time. Why should one Methodist preacher tell other Methodist preachers how to do things? When a preacher becomes enthusiastic upon a subject he will find ways."

Duty of Methodist Layman

Mr. Charles E. Mann, of the Malden Centre Church, spoke upon "What should the Methodist Layman Do for the Promotion of the Temperance Cause in and through the Local Church?" He said, in part:

"The Methodist Episcopal Church is the strongest total abstinence society and the best prohibition organization in this country, and the Methodist Episcopal Church in any Massachusetts community may make itself the nucleus around which the no-license forces of the city or town may gather if the quarterly conference temperance committee is composed of the right material. The no-license movement of every place will be stronger where there is a union of the churches for the purpose of agitation, but some one church must take the initiative. The Discipline of our church provides a body which should never shrink from this duty. The temperance committee should feel it as much its duty to see that the church's share of the money is raised to pay the expenses of union mass meetings, or the circulation of no-license literature, as it is the duty

of the quarterly conference missionary committee to see that the church meets its annual apportionment for that cause.

"Just as Northern Methodism was a great antislavery society before the war, ready to pay the penalty of its devotion to freedom, the same body is a total abstinence society today. We begin with the boys and girls in the Junior League, where the teaching is as a rule by laymen or women, and the assumption of the vows of the church in later life pledges the member against rum-selling or drinking. It is not often thought of in that light, but a quarter-of-a-million dollar-church of another denomination in one of our cities is a monument to the fact that the son of New England's first native Methodist preacher had to withdraw from the church of his father before he could conduct a hotel and serve liquor to his guests. Methodism recognizes prohibition as a moral, a religious and a political question, but not as a partisan one. Every Massachusetts citizen who casts his ballot for no license is a prohibitionist, whatever his party politics, and the statistics plainly indicate that the prohibition sentiment is growing.

"We shall all hail with joy the day when the principle of prohibition rules everywhere within the borders of Massachusetts; but there will never be a more stringent prohibitory law enacted than is Chapter 100 of our Revised Laws in a no license community when it is faithfully enforced. Every town or city won for no-license this winter will be bringing nearer the triumph of our cause, prohibition. Perhaps the next step toward this, through enactment, will be through a law giving, not ward option, but Greater Boston option.* Greater Boston has more than once controlled the location of liquor saloons within the city's limits. Examples are the removal of saloons existing near her boundary lines, the limitation of the number of saloons near the South Station, and the refusal of the police board to permit a saloon in the Sullivan Square station, because of the protest of the laymen of the churches in the municipalities north of Boston. These are hints of what may yet be done to make metropolitan Boston no license; and when that happens, statutory or constitutional prohibition for Massachusetts will be easy of accomplishment.

*The vote of the metropolitan parks district (of course including Boston) on the question of granting liquor licenses last year was: yes, 71,311; no, 74,042.

CALIFORNIA

"ARGONAUT."

"ARGONAUT" has been asked to write occasionally for ZION'S HERALD. It is a compliment which he highly appreciates, and hopes that the reader will do likewise. When you have criticisms to offer, please remember the organist of the "wild and woolly West," where guns and rough riders mingled in "sport," regardless of the consequences, who at a church concert placed the sign above the organ: "Please do not shoot the organist, he is doing his best."

"Argonaut" is not sure whether he is a mollusk about to sail on tranquil seas, or a descendant of the Greek heroes, who seeks celebrity by an adventurous navigation of an unknown sea. Sure he is that he came West on a voyage — how recently, it is not necessary to tell.

The celebrated "unusual thing," of which the General Conference visitors were so willing to make sport, has again happened in this State of glorious climate and magnificent distances. The General Conference Committee, of Los Angeles, has published its report in the Conference Minutes, covering the expenses of the great meeting, showing a complete expenditure of over \$26,000 and a balance on hand of \$15. This is "simply mentioned by the way," as a General Conference secretary, who is quite familiar with the State, whose name when translated into the Chinese language means a "very handsome man," overheard his past fall at one of the Eastern Confer-

ences some very uncomplimentary remarks about the rhetoric used by Californians when talking about their State. "Argonaut" will tell you in confidence, what the secretary was enabled to tell that Conference before it adjourned, that these same "Californians" gave this past year for the Parent Missionary Society just a little over \$4,000, or more than one dollar per member; and the Conference of the uncomplimentary members gave about one half the amount per member. The total amount raised for benevolences was a little over \$121,000. "I simply mention these things in passing. . . . You can trust any number of men with your money, but mighty few with your reputation."

San Francisco young people had a remarkable meeting in the Alhambra Theatre of that city, Nov. 3. It was remarkable in a number of ways. It was under the auspices of the Christian Endeavor and Epworth League Societies of the city; and all the Endeavor Societies are not outside the Methodist Church. The League has never succeeded in converting two of our largest churches about San Francisco from the error of their ways, even by the great convention of 1901, and the continuous representation of the Conference on the Board of Control from the beginning until this present hour. This, by the way, is simply one of the rewards of merit peculiar to the genius of Methodism. Other Conferences would do well to take note. Those outside an organization always prove the best advisers; they know so much less of the inner workings.

The convention was remarkable for the size and enthusiasm of the audience which filled the great hall. It was remarkable for the subject discussed. Methodists of other sections who look upon the Discipline as inspired, will be troubled, I am sure. If so, let them go to San Francisco and live for awhile, and they will heartily unite with the young Christians of that great city. The general subject discussed was, "High License Better than Low License." There are in San Francisco over six thousand internal revenue licenses, and over three thousand city saloon licenses. The rate charged for the city license is just \$84 per year, with practically no restrictions. The results of this system will soon convince any theoretical advocate of "no license," that a high license is better than a low license. Almost every grocery in the city has a bar attached; it is difficult to find a grocery to deal with that does not carry liquor. The liquor business controls the city politically. This control is not that of the ordinary city. Mr. Fairfax H. Wheelan, the attorney of the Merchants' Association, said in his address: "It is a wide-open town, wide open to graft, ballot-box stuffing, dives, vice, ruin, despair, and horror of every description. The right to rob is on sale." Other topics discussed were: "The Corner Grocery Saloon," by Rev. W. M. White, of the Christian Church; "A Saloon Boycott," by Rev. F. M. Larkin; and "A Just Proposition," by Rev. G. W. White." Before the last civic election the Liquor Dealers' Association passed a "declaration of principles," which opposed every form of legislation looking to the control or restriction of the traffic, concluding with the principle: "That it is opposed to any change in the laws, unless the change be first approved by the Association." To enforce these principles a series of questions were formulated and propounded to every candidate for the board of supervisors and for mayor, "requiring direct and unequivocal answers." Here are some of the questions: "Do you understand the upposes and principles of the California

Liquor Dealers' Association?" "Are you opposed to any one of its declarations?" "Will you, if elected, support the declarations of this Association, as they have been read to you?" The fact that their candidate for mayor was elected, as well as a working majority of the board of supervisors, indicates the rum-ridden condition of this city. The policy advocated by the convention is the raising of the city license to \$500 a year. This would cover the deficit in the city expenses for the police department, on the proposition of the chief of police that the saloons are costing the city about \$400,000, directly, more than they are paying into the city treasury. It would also close over one thousand places where liquor is now sold, and put over two thousand voters out of politics, who are now in for the revenue in the business. Any man who says that this would not be a distinct gain for temperance and sobriety and good government either has not lived in San Francisco, or knows nothing about the principles of warfare, and ought to be sent to Port Arthur for a few lessons from the Japanese, who seemed to think that taking one tort is better than taking none, and is conducive to final victory.

California congratulates New England upon its resident Bishop. Bishop Goodsell was a wise leader in our interest on the coast during the most trying period of its history. It was during the greatest financial depression California has ever experienced. The good Bishop's wise counsels and impartial administration are gratefully remembered by all the preachers who were here during his term of residence.

"Argonaut" very heartily commends the article in ZION'S HERALD of Nov. 9 by Dr. J. H. Young on "Queries for the Missionary Committee." It is timely and exceedingly important. The Doctor might have added another Pacific Coast Conference which is, or has been, very deficient in this matter. For several years about \$10,000 annually were expended in mission work, or appropriated for that purpose, and though the Conference has been trying for two years to find out just what the receipts and expenditures in detail were during three years, up to the present time it has tried in vain. If we recall rightly, there was a certain "young" minister past fifty years of age, at one of the annual Book Committee meetings, who criticised certain persons very severely because they were strenuously seeking the information which is now demanded in the ZION'S HERALD article. We trust that the reform suggested by Dr. Young will be forthcoming. It would be a good preparation for the revival of pure and undefiled religion for which the church everywhere is anxious. If the good Doctor will write to us through the HERALD, we will be pleased to furnish him material for another excellent article. Let the good work go on!

California Methodism has been splendidly recruited with able ministers from the East during the fall, though it has suffered from the loss of one of its ablest pastors.

Rev. S. D. Hutsinpillar, D. D., of Minneapolis, some years ago pastor of Central Church, San Francisco, has returned again to the coast, very much to the delight of the people out here as well as of himself. He has received a very hearty and cordial welcome by First Church, San José, one of the strongest of our churches. Only those who have had the experience understand the feeling. "Once a Californian, always a Californian." Those who do not come back act not from choice.

In the gain of Dr. Hutsinpillar, we have

lost Rev. W. C. Evans, D. D., who has gone to the large First Church of Topeka, Kan. Dr. Evans' work on the coast during the past seven years has been very successful. Topeka will have no reason to regret his coming to them, though we fear he will have reason to regret leaving the best place in the country. If he does, we will say, "Welcome home."

The Southern California Conference likewise has received a wise man from the East, to whom we give a cordial greeting. Rev. W. H. Ryder, of Minneapolis, comes as the "apostle to the genteels" who worship in the Westlake Church in Los Angeles. This church has the reputation of being the wisest and richest church on the Pacific Coast. That it is rich cannot be questioned. With 236 members, it gave last year to the parent Missionary Society \$1,500, and to the Women's Societies \$1,250. That it is wise is evidenced by the fact that they paid for their fine parsonage out of the profits of running the lecture course at the last General Conference. For the privilege, however, they had to guarantee \$10,000 to the general committee on entertainment.

Rev. W. P. Stanley, a New England man, just graduated from Garrett Theological School, is a new man in San Francisco. He has been appointed to Hamilton Church. He has made a good start, and promises to have a successful pastorate in this the youngest of the city churches, appropriately named after our "resident" Bishop, who resides in the palatial episcopal residence when his official duties permit.

Rev. Geo. A. Hough was transferred from Los Angeles to San Francisco and appointed to the California St. Church. Mr. Hough is a very able young man and has had large success in the Southland. California Street Church has been burdened with a very heavy debt for many years. Several years ago the City Church Extension Society came to its rescue and saved it from the sheriff. It now has \$8,500 remaining to be paid. It is a heroic society, and it is expected that under the efficient and enthusiastic leadership of the present pastor the church will extricate itself from its present embarrassment. Its building is one of the finest Methodist churches in the city.

Rev. John Stephens, who was pastor of the Simpson Memorial Church in San Francisco for nine years, was appointed this fall to the large First Church in Stockton. Not because his people wanted him to move — they desired him to remain — but because he agreed with Bishop Wilson that unless there were special reasons for a man to remain he should move after five years. Dr. Stephens has had a fine beginning at Stockton. The five-year rule, however, would not work with Dr. E. R. Dille, pastor of First Church, Oakland, in many regards the most desirable charge on the coast. This is Dr. Dille's second pastorate at First Church, and he is in his twelfth year. The people said he must continue. Some churches don't need much episcopal advice or supervision.

Rev. C. K. Jenness is in his sixth year at Berkeley, which is just across the bay from San Francisco, and is the site of the State University. Mr. Jenness has had a most successful pastorate. The church membership has outgrown the church building, and plans have been secured for a large and commodious church to provide for the increasing membership and the four hundred Methodist students in attendance upon the University.

"Argonaut" notices by the religious papers that Evangelist Hugh E. Smith is working in New England. We congratulate the pastors who are successful in securing him. He is a man who is not "with-

out honor in his own country." He has been very successful in his own home city — Los Angeles. From our acquaintance with New England Methodism and Mr. Smith, we believe that his work will be very helpful to the churches he is called to serve.

THE DRUNKARD'S WIFE

In a hospital ward a woman lay
Painfully gasping her life away;
So bruised and beaten you scarce could
trace

Womanhood's semblance in form or face.
Yet the hair that over the pillow rolled
In a tangled mass was like threads of
gold;

And never a sculptor in any land
Molded a daintier foot or hand.

Said one who ministered to her need:

"None but a coward could do this deed;
And what bitter hate could have nerved
the arm

That a helpless creature like this could
harm?"

Then the dim eyes, hazy with death's
eclipse,

Slowly unlock, and the swollen lips

Murmured faintly: "He loves me well —
My husband — 'twas drink — be sure and
tell

When he comes to himself — that I for-
give;

Poor fellow — for him I would like to
live."

A shudder, a moan, as the words were
said,

And a drunkard's wife on the couch lay
dead.

O fathers, who your daughters rear,
Somebody's daughter is lying here!
O brothers of sisters, come and see
What the fate of your precious one may
be!

O man! however you love your home,
Be it palace, or cottage, 'neath heaven's
blue dome,

This demon of drink can enter in;
For law strikes hands and bargains with
sin.

You have legalized crime, you have the
gold,
Now hand them over, the sons you
sold —

Keep pushing them forward. Drink,
boys, drink!

Your fathers are paid for your souls, they
think;

And in the great mart where mammon
strives

Cheapest of all things are human lives.

— Chicago Inter Ocean.

Bishop Neely's Conferences

ROBERT CHAPIN PARKER, ESQ.

THE public prints, more especially of Western New York, have given so much attention to the presiding of Bishop Neely, that some statement of the affair as it appeared to a recent visitor within the bounds of the Bishop's two Conferences, may be of general interest and of some assistance in clarifying the atmosphere. The Conferences certainly have been fruitful subjects of discussion in Western New York.

To begin with, there was no real trouble in the Central New York Conference, and that which did come to the surface could have been avoided easily by the exercise of a little more of tact and less of secrecy on the part of the presiding officer. Charges and preachers accept changes rather more graciously if they have some real warning.

In the Genesee Conference the church at Le Roy acted foolishly in refusing the regularly appointed minister. However, the matter was adjusted during the week, and the new pastor was in his pulpit the second Sunday. At Olean, the people were much wrought-up over a triangular change which removed their recently appointed minister and gave them an unknown transfer from a distant Conference; but now that they have become acquainted with the transferred preacher, they are very well satisfied. The appointments and conduct of the presiding officer seem to have impressed the Conference as rather arbitrary. The Buffalo Preachers' Meeting, at their Monday session after Conference, discussed the acts and doings of the Conference in a free and vigorous way, report of which reached the Bishop. At the next meeting, greatly to the surprise of the Buffalo preachers, the Bishop appeared and took part in the meeting, which was somewhat of a strenuous occasion. Of course, this was an unwise act on his part, and naturally added fuel to the flame. The protest that was sent from Buffalo for the consideration of the Bishops at New Haven, received no especial attention from them.

The whole matter, which has been so aired by the papers and discussed by the interested people, was really one of temperament. No discreet person will claim that the presiding Bishop was not actuated by excellent motives in all that he did, and had some difficult problems to solve. But it is no easy matter for the advocate and partisan to become the judge, and it requires somewhat of patience on the part of the churches as well as somewhat of time and experience on the part of the new official. Ideal appointments are difficult matters, anyway, and it behooves Conferences and charges to be reasonable and charitable. A church which closes its doors against a regularly-appointed preacher deserves slight sympathy from the denomination at large.

Westfield, Mass.

City Evangelization Convention

Continued from page 1517

being done, the city is safe, and will save the country.

Friday's program was of an equally high order of excellence, but was devoid of striking features. Reports from the various cities showed good work, and the work in the main in good condition. Some evidences of advance were manifested in what would seem to indicate a gathering of forces for advance. The

Institutional Church Work

was ably set forth by Rev. E. J. Helms, of Boston, and Rev. C. P. Tinker, of New York. Firm as the hold of institutional church work already is among us, when in the hands of such devoted and experienced men as these, it must appeal to us more strongly than ever for confidence and support. The fact that Morgan Memorial ranks among the first half-dozen institutions of its kind in the world, and that Edgar J. Helms ranks second to none in his department of work, ought, when known, to make slack support of his work a thing impossible.

The "City Layman of the New Era" was strikingly portrayed for us by such able and progressive men as J. W. Pearsall, of Ridgewood, N. J., A. P. Sloan, of Brooklyn, and G. F. Washburn, of Boston. Some of the facial features of this, our new era, layman were: The same hard thinking given to church as to business; money invested in the church as "safe and sane"

as when invested in business; and the co-operative principle applied where the problem is too great for less forceful administration. This latter idea was most forcibly presented by Professor Dealey, of Brown University, in an address setting forth denominational co-operation as it is now being practiced in Providence, and, to some extent, throughout Rhode Island.

The closing hour and a half was given to a consideration of

Rescue Mission Work,

as illustrated by the Eighth St. Mission in Philadelphia, and the Wesley Rescue Hall in New York. Rev. J. Wesley Johnston prefaced this hour with a characteristically strong address on the relation of the rescue work to our churches, illustrating it by showing a real contact between the old John St. Church and the Wesley Rescue Mission. This latter work was set forth in an inimitable and unreportable address by S. H. Hadley, who is first a product, and then a prophet, of rescue work. And Rev. Dr. C. M. Bowdell, of Philadelphia, a dynamo of spiritual forces, described the great and gracious work of the Eighth St. Mission.

Here, after a fervent prayer by J. W. Pearsall, and the transaction of necessary business, the convention closed. It was a great convention — on the whole, we have had none greater; and the result was due to many causes, among them the spirit of the people of Providence, the ability of those taking part in the program, the presence of three Bishops, the live subject-matter of the themes discussed, but most of all to the wisdom, zeal and effectiveness of Rev. Dr. F. M. North, who was everywhere and in everything, touching all into life and shaping it into form. Every such man is of inestimable value to the church.

The officers elected were: President, J. N. Gamble; vice presidents, Messrs. Ingram, Hanford, Crawford, and Hobbs; corresponding secretary, F. M. North; recording secretary, C. A. Littlefield; treasurer, Horace Benton; with an executive committee, board of managers, and a committee of twenty.

Notes

— C. H. J. Kimball, keen, alert, interested, an immensely depend uponable man, was in attendance the first day.

— Mansfield, Musso, Perrin, Helms, Kimball, Washburn, Kingsley, Dick, Kinney, Curnick — a pretty good team in attendance from our way. Keep away from them, or you may take a fire!

— How many men up here know J. W. Pearsall, of Ridgewood, N. J.? Better know him, if you can. He is a noble man of our Methodism, consecrated head, heart, hand, purse.

— Horace Benton was unable to be present. How little we knew how much his presence meant till we realized how much his absence was felt!

— How our own Helms towers high in these circles! Let's not forget how large he has grown because he has grown so quietly.

— Inimitable, immeasurable, irrepressible, irresistible, inspirational, is S. H. Hadley, superintendent of the Wesley Rescue Hall on the Bowery. He ought to be heard in Boston.

— Sloan, Ingram, Pearsall, Washburn, presidents of the City Unions in Brooklyn, Baltimore, Ridgewood, Boston — where can four sounder, solidier laymen be found? This was the quartet that discussed the "City Layman of the New Era."

— Rev. J. F. Cooper, of Trinity Union Church, Providence, is a model host; and well supported, too, by a noble wife and devoted church

— W. H. Beach, of Jersey City, as original as he is enthusiastic, is a high executioner of a new order. His church paid off recently an old mortgage debt, and Brother Beach hung it on a globe and then "electrocuted" it in the presence of the official board.

THE FAMILY

ANGELS OF THE HOME

Three guests there are who wait about
The gates of home. Be they kept out,
Lo! there will enter Strife and Doubt.
But if we gladly let them in
Some happy song they will begin,
And then the atmosphere is clear,
And it is summer all the year.

The first is one we best should know —
He kindles home life into glow,
And makes all tender speech to flow;
He will not let our hearts be cold,
The young he quickens, warms the old,
And models home like heaven above.
Because he bears the name of Love.

Another is a merry one —
He brings us forth where shines the sun,
He sees that all good things are done;
He keeps the dear old faces bright,
He laughs and sings from morn to night,
He makes us glad, for he is Joy,
And praises all his years employ.

The third is quiet and serene,
No shadows on her face are seen,
She has a graceful form and mien;
The house grows holy with her psalm,
She soothes our restless hearts to calm,
Beneath her touch disorders cease,
She is the angel of our Peace.

These blessed guests will come and stay
Through longest night and darkest day,
Unless our sin drive them away.
It matters not how small the home,
To cottage and to hall they come.
Let hearts and homes be opened wide,
And these good angels aye abide.

— Marianne Farningham.

Thoughts for the Thoughtful

It is a solemn time, the Sunset of the Year.
— R. H. Stoddard.

He thanked God and sighed. Some people
always sigh in thanking God. — Mrs. Browning.

Life is a service; the only question is,
whom will we serve? — F. W. Faber.

We quite as often pray for things that we
have as for things that we have not. We
might better look and see the pearls lying
at our feet than to ask for more pearls. —
Dr. Alexander McKenzie.

Our whole life is but a day repeated;
whence it is that old Jacob numbers his
life by days; and Moses desired to be
taught this point of holy arithmetic, to
number not his years, but his days.
Those, therefore, that dare lose a day are
dangerously prodigal; those that dare
mispend it, desperate. — Bishop Hall.

When He takes your work away and
bids you no longer to do good and obedient
things, but only to be good and obedient,
surely that is not the death of faith.
That may be faith's transfiguration. You
can be idle for Him, if so He wills, with
the same joy with which you once labored
for Him. — Phillips Brooks.

All along our earthly life we are shut in
with God, as it were, in little spaces. We
must live a day at a time. The mornings
are little hilltops from which we can look
down into the narrow valley of one little
day. What lies over the next hill we can-

not tell. Perhaps, when we come to it, it
may reveal to us a lovely garden through
which our path shall go on. Or it may
show us a vale of shadows, or a path amid
briers. No matter; we have but the one
little valley of the day now in sight.
Evening is our horizon. Here in this one
little day's enclosure we can rest as in a
refuge. Tomorrow's storms and cares can-
not touch us. — J. R. Miller, D. D.

We are living in an age when human
sympathy has grown to be a more intelli-
gent thing. We are learning, as it seems
to me, to go back more and more, notwith-
standing complexities and difficulties the
like of which the world has never seen, to
the methods of the first Christian days —
nay, to the methods, we say it reverently,
of our Lord and Master himself. How did
Christ speak to human sorrows and hu-
man poverty and human sickness and
despair? Not, as has been said, in the
mere grandeur of kingship, King though
He was, as from a throne of purple and
gold; not roughly, like a policeman who
bids misery clear the way; not patroniz-
ingly, like the hard sort of good people
who have perhaps never been tempted in
some directions themselves, and who, to
quote the words of a great preacher, "drop
down loving texts into the sinner's sore
with such acidulated accents of severe vir-
tue that the wound smart and throbs
afresh;" not sentimentally, like — well,
like the feeble folk who write sad stories
for little children which harden the hearts
they are intended to touch. Not thus, but
by coming into personal touch with the
distorted leper, or the proud Pharisee, or
the despised publican; by holding out, not
a mere gift, but a loving human hand, to
the prodigal, and the sin-stained, and the
broken hearted. — Archbishop of Canter-
bury.

JARVIS LANG'S TREASURES

HOPE DARING.

"MOTHER, do you think he will be
very cross?"

Mrs. Curtis was clearing off the break-
fast table. At the sound of her daugh-
ter's voice she turned around, a reassur-
ing smile on her face.

"Not cross, Bertha, but he may refuse
your request. For years Mr. Lang has
refused to give anything for church or for
charitable purposes. Perhaps it would be
as well not to ask him for this."

Bertha buttoned her jacket, at the same
time nodding her dark head.

"We must, mother — there is no other
way. Besides, Aunt Mary's son was the
friend of Mr. Lang's son, the same as
father was. Mr. Lang is rich and alone
in the world; it seems to me as if he
would want to help in this beautiful
work."

Mrs. Curtis held up her face to kiss her
tall young daughter.

"You dear child! Jarvis Lang has
land, money, bonds, but I do not call
him rich. I would rather have this tiny
house, the income that has to be stretched
so much, and my precious daughter."

Bertha laughed, although her lips trem-
bled a little. Kissing her mother again,
the girl left the house.

The Curtis home stood on the outskirts
of the village. Overhead the October sky
arched, blue and cloudless. Bertha
walked slowly away from the little
town, ascending a gradual slope. All
along the highway stood great maples,

their leaves touched with pale gold and
vermillion. The young girl threw out her
hands with a sudden gesture of delight.

"The world is so beautiful! Surely no
one can refuse to share with another on a
morning like this."

It did not take Bertha long to reach
her destination, for Lang Farm was only
a short distance away. Fertile fields
stretched round the weather-beaten old
house, which stood in a grove of ever-
greens.

Bertha ascended the steps leading up
to the narrow porch and rang the bell.
The door was opened by a kindly-faced
old negro.

"Mornin', Miss Bertha. Sho', now,
what's you after wantin'?"

"I want to see Mr. Lang, Ben."

Ben shrugged his shoulders, but said
no more. Motioning Bertha to enter, he
threw open a door at the end of the hall.

"Lady to see you, sir."

The room which Bertha entered was
large and low. Great beams crossed the
ceiling, and on the hearth of the old
stone fireplace a few sticks burned
briskly. The remnants of the morning
meal were still on the table. Before a
high mahogany desk sat Jarvis Lang.
He wheeled round quickly, a suspicious
look on his cold, bearded face.

"I am Bertha Curtis," the girl said,
politely, advancing into the room. "Per-
haps you do not remember me, Mr.
Lang."

"What do you want?" the man asked,
testily, at the same time gathering up the
bank-notes that he had been counting
and crowding them into a drawer of the
desk.

Bertha's thin, dark face flushed. The
unexpected rudeness steadied her, and
the voice in which she replied to Jarvis
Lang's question was firm and steady:

"I am a member of an organization of
girls, the 'Helpers.' We are trying to aid
Mrs. Tuttle, whom you know well. Her
long illness of last year exhausted her
means, and the mortgage on her little
home is about to be foreclosed. Unless
something is done for her, she must go to
the almshouse."

"That's the place for — for those who
have no means of support. This that
you are about to offer her is charity, the
same as the other."

"Oh, but our help will be different,"
Bertha cried, her eyes shining. "Mr.
Lang, you forget how much Aunt Mary,
as every one calls her, has been to all the
village. When sickness or death has en-
tered a home, she has always been there,
to help and to bless. Her life has been a
benediction. Now she is alone, and we
love to do for her."

She paused a moment. Jarvis Lang
did not speak, and the girl hurried on.

"I fear Aunt Mary's old home must
go. Mr. Morris held the mortgage, but
he has moved away, and he must have
let it go out of his hands. Aunt Mary
had a letter from a lawyer in the city,
saying that she must give possession at
once. I am afraid it will break her heart
to leave her old home, but if we can
make a place for her, where she can have
her own possessions round her, it will
not be quite so bad."

Jarvis Lang glanced up impatiently at
the tall, old-fashioned clock.

"Well, what is all this to me?"

"We—we thought—Mr. Lang, will you let Aunt Mary move into that little house of yours, out by Mr. Slater's place?"

It had required a good deal of courage to make the request. Bertha stood still, her breath coming fast, waiting for the man's answer.

"Would you like me to assume the burden of the old woman's support?" he asked sarcastically.

"That will not be necessary," Bertha said, with unlooked-for dignity. "Mr. Smith and Mr. Lenox have promised her wood, Mr. Slater will give her what flour she needs, and many others are ready to help."

"I am glad to hear that. Mrs. Tuttle can have my house for fifty dollars a year."

Bertha gasped. Fifty dollars!

"Why, we—Mr. Lang, the 'Helpers' could not pay that. We—I thought you would give Aunt Mary the use of the house. It has stood empty for a year."

"Give! Give! I am sick of that word! Why should I give away what I have worked for and saved?"

Bertha was at a loss how to reply. Could she make this crabbed old man understand the law of service that was based on love? Her eyes wavered and fell before his gaze.

"God has given us all so much," she said, in a trembling voice. "Christ bade us to help one another, to lay up for ourselves treasures in heaven. That is what Aunt Mary has been doing all her life."

"Yes, and because of her ill-advised generosity she is now in want. I believe in every one keeping his own."

"If a man lays up treasures only on earth, you know there is danger from thieves and from moth and rust. We all have treasures of some sort. It cannot be so bad to have them stolen as it is to have them become moth-eaten and corrupt on our hands. It is better to have our treasures in heaven, for the Bible says our hearts will be where our treasures are."

Jarvis Lang rose to his feet, the frown upon his brown deepening. Involuntarily Bertha stepped toward the door.

"Good morning," Mr. Lang said. "I never give away my—my treasures."

The young girl left the house. As she hurried along the tree-shaded highway, she wiped her eyes. That time she was unmindful of the beauties that were spread out before her.

In the meantime Jarvis Lang was locking his desk. He muttered:

"Treasures! In a way it is true. Since my wife and Harold died, I have given myself to the accumulation of wealth. That is my treasure, but only because of the sense of power it gives. I never think of what it can buy, for me or for any one else."

He put the key in his pocket, caught up his hat, and called:

"Ben! Is my horse harnessed?"

"Yes, sir. Ben to the door fur ten minutes, sir."

As Mr. Lang emerged from the house, he continued his soliloquy:

"How much that girl looks like her dead father! Frank Curtis and this old pauper woman's son, Eugene Tuttle, were

my Harold's best friends. What good times they used to have here! They are all dead, Aunt Mary is a pauper, this girl's mother has had a hard time, and I—well, I am alone, laying up 'treasures upon earth.' It is the sensible way to live."

Notwithstanding the effort to dismiss the subject, Jarvis Lang found it occupying his thoughts all through that mellow autumnal day. He reviewed the past, remembering the ministry of Mrs. Tuttle when death had entered his home.

"She was with us when Harold was born, and again when he died. Her son helped carry my boy to the grave. Eugene was a fine fellow. Had he lived, his mother would not have been a pauper. It is none of my business, but I wish it had been different about the house."

That was something that Bertha did not know. Mrs. Tuttle's little home and the three acres surrounding it, years before, had been a part of the great farm owned by Jarvis Lang. For him to have this small piece of land would restore the symmetry of the farm. This Mr. Lang had long desired to do, and when he had an opportunity to purchase the mortgage—already some years overdue—he took it. While he had not owned to himself that it was a hard thing to do, yet, instead of attending to the matter of the foreclosure himself, he had put it in the hands of a lawyer in the nearest city.

All day these memories haunted Jarvis Lang. Neither was he able to forget what Bertha had said about treasures.

"I suppose every man has a right to lay up such treasures as he pleases," Mr. Lang exclaimed aloud as he sat over his solitary supper.

Ben, the only other person in the house, was busy in the kitchen. He stepped into the doorway, asking:

"What'd you say, sir?"

"Nothing. That is, I did not speak to you. Ben, this coffee is no good."

The negro, who had served Mr. Lang many years, glanced over the supper table, then shook his head.

"I'm 'fraid it's you, sir. You didn't eat no dinner, and you hain't tasted of that there chicken, fried jest as you like it, sir."

Mr. Lang motioned for Ben to withdraw. A moment later he rose abruptly from the table.

"What will become of my treasures when I am gone? What was it that girl said about moth and rust?"

He took his hat and strode out into the darkness. There was no moon, and the stars twinkled dimly. However, the highway was too familiar to Jarvis Lang for him to mind the semi-gloom. He walked straight on until he reached the cottage that had been so long the home of Mrs. Tuttle, but was now his own property.

It was a small, one-story house. A light shone from the room which Mr. Lang knew was used as a kitchen and dining-room. Instead of advancing to the door, he stepped close to the house and looked through the window.

Mrs. Tuttle was seated at her supper. There was bread and butter, tea, and a dish of peaches. Mr. Lang did not know that both the butter and the peaches had been sent by a neighbor, but the fare

looked scanty to him. The woman's face was wrinkled and her form bowed; yet the face was beautiful, for upon it were a rare peace and serenity.

Suddenly Mrs. Tuttle dropped her spoon, only to take it up and caress it with trembling fingers. Then she passed her hand softly over the blue "willow pattern" cup. Mr. Lang understood that she was thinking of the days when these mementos of the past must be laid aside and she must sit down at the table of the poorhouse.

As he looked she rested her elbows on the table and covered her face with her hands. The bowed form was shaken with sobs. Jarvis Lang involuntarily raised his hand to his throat. What is more sad than the tears of the aged?

It was only a moment that Mrs. Tuttle gave way to her grief. Then her face was uplifted, and her lips moved in prayer. Peace came again to her countenance. Jarvis Lang turned and walked away.

Two days later came the Saturday afternoon meeting of the "Helpers." This was held at Bertha's home. The meeting had been called to order when Mrs. Curtis came into the room.

"A boy has just left this for you, Bertha," and she handed her daughter a large envelope.

It was addressed: "The Helpers. Care Miss Bertha Curtis." The young girl tore it open at once.

"O girls!" she cried. "Mother, come and help me understand! What can it mean?"

The envelope contained the mortgage on Mrs. Tuttle's home. It was canceled. There was also a legal document which gave the widow a monthly payment of twenty-five dollars, this to last as long as she lived.

For a time there was such a chorus of exclamations and questions that no one could understand what another was saying. It was not until this had died down a little that Bertha looked up from the note that she had found among the papers, her cheeks wet with happy tears.

"Such a beautiful thing, girls! It is all from Mr. Lang. He writes that he is glad to do this for Aunt Mary—one who has done so much for others. Let me read you a little from his letter:

"I am going to begin, at this late day, to obey the command, 'Lay up for yourselves treasures in heaven.' For years money and lands have been my treasures. It is not alone these that I am going to give. I am going to give myself to God. My loved ones—my real treasures—are with Him, and 'where your treasures are there will be your heart also.'"

Too Busy to be Kind

"SOMETIMES think we women nowadays are in danger of being too busy to be really useful," said an old lady, thoughtfully. "We hear so much about making every minute count, and always having some work or course of study for spare hours, and having our activities all systematized, that there is no place left for small wayside kindnesses. We go to see the sick neighbor, and relieve the poor neighbor, but for the common, every-day neighbor who has not fallen by

the way, so far as we can see, we haven't a minute to spare. But everybody who needs a cup of cold water isn't calling out the fact to the world; and there are a great many little pauses by the way which are no waste of time. The old-fashioned exchange of garden flowers over the back fence, and friendly chats about domestic matters, helped to brighten weary days, and brought more cheer than many a sermon. We ought not to be too busy to inquire for the girl away at school, or to be interested in the letter from the boy at sea. It is a comfort to the mother's lonely heart to feel that somebody else cares for that which means so much to her. Especially we ought not to be too busy to give and receive kindnesses in our home."

May no one be able to say of us that we are too busy to be kind! — *Young Woman.*

Keeping the Best on Top

THE Morrisons had a conclave the other day. It just happened, as the Morrison conclaves often did, but every member of the family acknowledged that it gave him something to think about. Beatrice began it. She had just returned from an afternoon of calls.

"I'm going to say it!" she declared. "I shall repent in humiliation of spirit later, but I'm going to say it. I can't bear the Uptons. They are people who always put the best on top."

"Which means?" Dick inquired.

"Silk gowns over ragged skirts, lace curtains in the parlor and dirty table-cloth in the dining-room. I tried not to see things—really!"

Dick raised his eyebrows. "Is that your definition?" he exclaimed. "Now I should have said it meant getting on top of—well, of a tough proposition; like Bob Andrews with his twisted knee and his grit and all that."

"Don't you think, dear," mother's gentle voice asked, "that we ought to give our best to our guests?"

"Yes, of course," Beatrice replied, slowly, trying to put her thoughts into words; "but people ought to be the same all through, not one quality before strangers and another at home, one in the parlor and a different one in the kitchen. You can't wear a silk gown cooking, but you can wear a clean cotton one and an apron."

"I've seen people like that," Bella observed, "the kind that are different in the parlor, I mean. They're as sweet as molasses before company, but as sharp as vinegar at home."

Bella was thirteen, but she had her thoughts.

It was grandmother, as usual, who ended it.

"Putting the best on top reminds me of Ellen Potter," she said, reminiscently. "Ellen's people had been, not exactly well-to-do, but they'd had enough to get along with and give other people a lift occasionally, and after they died Ellen kept right on the same way, with contributions to the church and Ladies' Aid and all. She did other things, too—she got interested in poor city people that didn't get any outings, and kept her house full of them all summer."

"Of course she did, for she had money," said Beatrice.

"We did notice that Ellen was wearing real old clothes," grandmother continued, "but somehow we didn't think much about it till she died, and 'twas discovered that some investments her father had made had failed, and she must have almost starved to be able to give those poor people enough to eat summers. Nobody had suspected it, for she was always as bright as

the day, ready to listen to everybody's troubles, but with none of her own to tell. That's what I call keeping the best on top."

"I guess grandma means we all can do it if we only try," Bella remarked, after a moment of study.

Whereat the Morrisons laughed, but that did not mean that they disagreed. — *Youth's Companion.*

BOYS AND GIRLS

THE LIGHTNING EXPRESS

Down grandmother's banister rail
Swift as the wind I slide;
I'm the engineer that never knows fear,
And I travel far and wide.

Each time I rush up stairs,
Grandmother cries, "Don't fall!"
When, whiz! I drop without any stop
Between Boston and Montreal.

I hurry again to the top,
Oh, my! it is such fun!
For this is the train that's flying from
Maine
And arriving at Washington.

Once more I am off like a flash,
To carry the New York mail;
I'm sure you would guess 'tis the lightning
express
On grandmother's banister rail.

— *Youth's Companion.*

GOING GRANDMOTHER'S WAY

REV. CHARLES N. SINNETT.

"I'M feeling rather sick. Indeed, I haven't felt real well since you went to school in the morning. But if you will go for Dr. Pratt he will give me some medicine that will soon cure me. If you go to town by the way under the railroad bridge, it will take you but a short time."

So Grandmother Dean spoke rather hoarsely to Guy when he came home from school, and, with one swift glance at her pale face, away the boy went.

When he came to the railroad bridge, however, he thought that his grandmother must have been suffering more than she had dreamed of, or she, who had always lived in the town, would have remembered that at this season of the year the quick tide of the stream often caused the ice to be broken and dangerous under the dark stone work which spanned the river.

"But I must go on," said Guy cheerfully, and half aloud, when he saw the little cakes of ice in their unsafe condition.

"Of course the little boy must," laughed Grant Curtiss, who with three other boys had not been noticed by Guy in his haste.

"The ice is in fine condition," cried Hubert Ross, as he threw a stick for his dog, who leaped after it into the cold water.

The other boys told Guy that he was "lazy and queer" not to go to town by the best road.

"I have no choice about this matter," was the quiet answer. "My grandmother is sick, and I must get the doctor for her. She told me this way, and

she never tells me wrong, she trusts so in the Lord."

Grant Curtiss laughed mockingly as he watched Guy go on, and saw the first cake of ice on which he stepped sink under him so that he came near plunging into the river. But, steadying himself as best he could, he put his foot on another cake of ice, just as Hubert's dog tried to climb upon it in a way that greatly helped the lad.

As Guy came to quite a wide-open space of water, one of the boys called out to him: "You'd better rest there, for the train will be going right over your head in a minute; and the rest will give you more breath to tell the doctor how granny is."

A chorus of laughter followed, but Guy did not mind it or the words which had preceded it. He gave such a strong leap that he cleared the open water and found the ice quite firm on the other side of it.

And how his eyes shone the next moment. There was Dr. Pratt, waiting in his sleigh just down the road!

"O Doctor, I'm so glad to see you!" he panted, as he ran to him. "My grandmother needs you right away."

"And I am very glad to see you," said the doctor, as if he had not heard the boy's last words. "Ah! you don't know what I mean? Well, I heard all that those boys said to you. I've kept close watch of you ever since your parents died, and you're just the true, brave boy I thought you would be."

"Why! I've done nothing," said Guy, in great wonder. "When my little sister died she asked me to always go in the way grandmother said, since she was so good as to take me home with her. Sister was wise—for doing as she said led me straight to you. And I'm sure you can cure dear old grandmother."

"Yes, indeed. But if you had not come this way, you would have found me far out of town. Yes, get right in with me. It's always safe to go in the way praying people say, even if you get both your feet wet."

And the doctor drew Guy up close to him as if he loved him like his own son.

Edmore, No. Dakota.

Where Canals Abound

ONE can imagine the average English or American mother trying to bring up a family in a house surrounded by canals. She would never have a moment's peace until the children were in bed. But then, the mere sight of a canal to the English-speaking child suggests the delight of a sudden and unexpected bath.

An Englishman inquired of a Dutchwoman: "Does a Dutch child ever by any chance fall into a canal?"

"Yes," she replied, "cases have been known."

"Don't you do anything for it?" continued the questioner.

"Oh, yes," she answered. "We haul them out again."

"But what I mean is," explained the Englishman, "don't you do anything to prevent them falling in? To save them from falling in again?"

"Yes," she answered, "we spank them."

— *Selected.*

Physician: "Your ailment lies in the larynx, thorax, and epiglottis." *Hooligan:* "Indade? An' me ather thinkin' th' trouble was only in me throat."

OUR BOOK TABLE

SCIENCE AND IMMORTALITY. By William Osler, M. D., F. R. S., LL. D. Houghton, Mifflin & Co.: Boston. Price, 85 cents, net.

Dr. Osler having been recently called from the Johns Hopkins Hospital to become Regius Professor of Medicine at Oxford University, and being generally recognized as standing at the head of the medical fraternity in America, this essay or lecture (delivered at Harvard this year) will attract wide attention. He divides people, so far as their attitude toward immortality is concerned, into three sections: First, the Laodiceans, who constitute "the great bulk of the people," "an immense majority," who are "practically uninfluenced by a belief in immortality," "concerned less with the future life than with the price of beef or coal;" second, the Gallionians, who, like Gallo, care for none of these things, "put the supernatural altogether out of man's life," "live wholly uninfluenced by a thought of the hereafter;" third, "a small, select group who lay hold with the anchor of faith upon eternal life as the controlling influence in this one." He calls these the Teresians, or saints, from St. Teresa, for whom he evidently has a warm admiration, although we do not consider that she has any peculiar right to give a name to this class. We should prefer to call them genuine Christians. As to where he himself stands in the list, he is not very specific or clear; but in his concluding address to the young men he ventures to say that he hopes after their wanderings they will come at last to his own opinion, that of Cicero, "who had rather be mistaken with Plato than be in the right with those who deny altogether the life after death." This is rather cold comfort, to get no further than Cicero and Plato in the search for immortality. There is no mention, we believe, of any contribution by Jesus Christ to the clearing up of the darkness. There has been no advance for this scientist beyond Plato. It is a sad confession, a melancholy book. He appears, however, to honor the Teresians more than the other two classes, and perhaps wishes he might be among them, for he says: "Though a little flock, this third group is the salt of the earth, so far as preserving for us a firm conviction of the existence of another and a better world. Not by the lips but by the life are men influenced in their beliefs." Perhaps he had a praying mother, or has a pious wife. He is a Canadian by birth, and married a Boston lady.

THE COMMON WAY. By Margaret Deland. Harper & Brothers: New York. Price, \$1.25, net.

Ten essays previously printed in *Harper's Bazar*, and mainly for women, on such topics as "Aunts," "Glass Houses," "The Girl who Writes," "Christmas Giving." They are written so cleverly and so strongly that we the more regret the unsatisfactoriness of their moral tone, from the Methodist point of view. Mrs. Deland regards drinking, card-playing, dancing, etc., as having no relevancy whatever to the question of morals, and she takes a similarly loose conception of the use of Sunday for golf-playing and other utterly secular occupations. As to church going (on which there is a special paper), she refuses to regard its decadence as having any connection with decadence in character, and distinctly declares that "some of the noblest and best men and women that we know" never go to church, but spend their Sundays playing golf and reading novels. Any reprobation of such habits she counts "old-fashioned," and scouts the idea that church going has any "moral significance," although she apparently

thinks it well enough if any person is still so "old fashioned" as to want to spend their time that way. Such an essay indicates what is no doubt a manifest drift of opinion in certain circles. But we would rather like Mrs. Deland to tell us whether she would as lief live in a community where there were no churches and no Sunday. If she would not, if she thinks these institutions are of some value for the well-being of society in general and the young perhaps in particular, how can she defend the utter ignoring of any obligation to maintain them on the part of those who share in their benefits? These "noblest and best" people owe no little of their goodness and nobility to the influences that come from the Christian Church. Yet they can coolly wash their hands of all responsibility for perpetuating it, can with utter selfishness seek their own pleasure and follow a course which, if generally adopted, would send the race back to savagery—all in the name of freedom and culture and advanced thought and deliverance from old-fashioned notions. We cannot perceive the consistency or nobility of such a procedure.

WHEN THE KING CAME. Stories from the Four Gospels. By George Hodges. Houghton, Mifflin & Co.: Boston. Price, \$1.25.

A little book for children by the Dean of the Episcopal Theological School at Cambridge. It is the gospel narrative in the form of stories, arranged in chronological order, according to the best conclusions of modern scholarship, so as to give a clear view of the events and teachings of the life of Christ. The purpose of this book is to bring the past into the present and to make it all alive and real. These stories, in manuscript, have for ten years stood the test of being read aloud to children and are now for the first time offered to the public.

THE ART OF CROSS-EXAMINATION. By Francis L. Wellman. New and enlarged edition. The Macmillan Co.: New York. Price, \$2.50, net.

We gave high commendation to this work when it first appeared, a year ago. It has now been rewritten, with many new chapters, so that fully one half is entirely new. It is much improved, and will more than ever receive the praises of those interested in important trials and court proceedings.

THE FINEST BABY IN THE WORLD. By Theodor F. H. Revell Co.: New York. Price, 50 cents, net.

These are six letters from a man to himself about his child, a little girl whom he dearly loves, and from whom he learns much. The style is very charming. All parents will appreciate the revelations of child life and of a father's heart. There are some serious words, too, about the Heavenly Father and the future which are very good to read.

NATURE'S INVITATION. Notes of a Bird Gazer North and South. By Bradford Torrey. Houghton, Mifflin & Co.: Boston. Price, \$1.10, net.

The title is from Wordsworth's line, "On Nature's invitation do I come." The States visited are New Hampshire, Florida, Texas, and Arizona. The book is filled with the reflections and observations of a trained naturalist, who has long since succeeded in winning the affections of all nature lovers by his admirable descriptions both of familiar haunts and new fields.

A SHORT HISTORY OF ENGLAND. By Edward P. Cheyney. Ginn & Co.: Boston. Price, \$1.40, net.

Here are some forty maps, 150 original pen-drawings of contemporary objects by competent artists, bibliographical references at the close of each chapter, and everything else that can well be thought of to make a complete and wholly satisfactory English history about midway in length

A QUICK CURE
For Coughs, Colds, Allen's Lung Balsam

between the shorter school histories and the longer works fitted for advanced students. A good book for colleges and high schools.

THE BOOK AND THE LAND. By Rev. R. W. Van Scholek, D. D. Eaton & Mains: New York. Price, \$1, net.

A good description of the author's visit to Palestine last spring with the Sunday-school Convention party, handsomely printed on thick, smooth paper and fully illustrated.

Magazines

Methodist Review for November-December contains Prof. Van Dyke's paper on "Christianity and Current Literature," read before the Pan-Presbyterian Council at Liverpool last June; also excellent articles from Dr. R. J. Cooke, Dr. E. S. Tipple, Dr. J. T. Gracey, George H. Trever, and others. (Eaton & Mains: New York.)

—In the *Bible Student and Teacher* for November, William Phillips Hall, president of the American Bible League, prints a piercing shriek as to "The Peril of the Churches of Christ." Those who have any sympathy with the modern and scientific method of Biblical study he calls Antichrist, deniers of the Lord who bought them, traitors to their Saviour, Unitarians, and various other uncompromising names. He calls upon the people to desert the churches in whose pulpits the new theology has away, and oppose the theological seminaries and denominational publishing houses where such views are countenanced. All of which will have about as much effect as Mrs. Partington's attempt to sweep back the incoming tide with her broom. (American Bible League: 82 Bible House, New York.)

—In the *Contemporary Review* for November Miss M. Loane, superintendent of district nurses in London, gives a very encouraging account of "The Religion of the Respectable Poor." She says: "Many years' experience of the poorest of the respectable poor have convinced me that deep and true religion is commonly found among them, the chief tenets of which are: The existence of a Supreme Being intimately concerned with the life of man and best served by loving submission and faithfulness to the homeliest duties; the spiritual efficacy of prayers; and triumphant faith in the immortality of the soul." (Leonard Scott Publication Company: New York.)

—One of the most interesting articles in the excellent array provided for November in the *Nineteenth Century and After* is by Frank Foxcroft on "The Check to Woman Suffrage in the United States." He says the movement "has been brought to a halt by the discovery that the American women who ask for the ballot constitute but a small minority of their sex. The associations that have been organized to oppose the further extension of suffrage to women have done much to make this plain, and the referendum in Massachusetts in 1895 showed that only four per cent. of the women had sufficient desire for the ballot to ask for it." (Leonard Scott Publication Company: New York.)

The Teaching of Jesus Concerning the Scriptures

Is the latest book from the pen of the well-known David James Burrell, D. D., LL. D. It is the fourth volume to appear in the series on the "Teachings of Jesus," being issued by the American Tract Society. Especially noteworthy in Dr. Burrell's volume are the chapters which treat of Jesus' actual attitude toward and specific teachings concerning the Scriptures. Since no little discussion is being carried on just now concerning the Bible, this book is most timely. Dr. Burrell is a conservative, but his conservatism is put forth with all the fervor of a man who believes and therefore has spoken. His incisive words will be read with keen relish even by many who differ with him in the positions taken. From start to finish the book is one that will interest.

THE SUNDAY SCHOOL

REV. W. O. HOLWAY, D. D., U. S. N.

Fourth Quarter Lesson XI

SUNDAY, DECEMBER 11, 1904.

2 KINGS 17: 6-18.

CAPTIVITY OF THE TEN TRIBES

I Preliminary

1. GOLDEN TEXT: *The face of the Lord is against them that do evil.* — 1 Pet. 3: 12.

2. DATE: B. C. 722 or 721.

3. PLACE: Samaria, the capital of Israel.

4. HOME READINGS: Monday — 2 Kings 17: 1-12. Tuesday — 2 Kings 17: 18-23. Wednesday — Deut. 30: 11-20. Thursday — Isa. 9: 8-17. Friday — Prov. 1: 20-33. Saturday — Heb. 10: 23-31. Sunday — Luke 18: 1-10.

II Introductory

It was in the ninth year of King Hoshea that Samaria, the capital city of the ten tribes, after a terrible siege of three years, succumbed to the Assyrian king — not Shalmaneser, who was in power when the city was first invested, but his successor, Sargon. The fate of King Hoshea preceded that of his people. He was seized in some unexplained way before the siege began, carried in chains to Nineveh (or Damascus) and disappeared as the prophet foretold, "like foam upon the waters." On the walls of a palace in Nineveh modern excavators have deciphered a long inscription — "the acts of Sargon" — in which the conqueror records this particular triumph: "I besieged the city of Samaria and took it. I carried off 27,280 of the citizens. I chose fifty chariots for myself from the whole number taken. All the other property of the people of the town I left for my servants to take. I appointed resident officers over them, and imposed on them the same tribute as had formerly been paid. In the place of those taken into captivity, I sent thither inhabitants of lands conquered by me, and imposed the tribute on them which I require from Assyrians." The places to which the captives of Israel were deported were Halah and Habor on the river of Gozan, and the cities of the Medes. They were replaced by men of Babylon, Cuthah, Ava, Hamath, Sepharvaim, whose descendants we know in the New Testament as the Samaritans. Our lesson gives in detail God's indictment against the people whose persistent impenitence brought upon themselves this final and irrevocable act of judgment. With an emphasis which no one who reads the narrative can mistake, the dispersion and practical extinction of Israel are charged upon her ungrateful disobedience and disloyalty.

III Expository

6. In the ninth year of Hoshea — the last king of the Ten Tribes. He usurped the throne after slaying King Pekah, and was established in his authority by the Assyrian king, Tiglathpileser, who was at that time ravaging Israel. He continued to pay tribute to the Assyrians while their armies threatened the country; but in the reign of Shalmaneser III. he renounced his allegiance and made an alliance with the king of Egypt. This invited a fresh attack on the part of Assyria and precipitated the downfall of the nation. The king of Assyria — Shalmaneser's successor, Sargon. Took Samaria — after a terrible siege, lasting

three years, and ending in the usual massacre. "We have no details of the siege; but Isaiah gives a glowing description of the mighty instrument of Jehovah smiting like a hailstorm the glorious beauty of the city, which towered on its hill like a crown of pride, the head of the fat valleys of the drunkards of Ephraim" (Wm. Smith). Carried Israel away into Assyria — replacing them with men of Babylon, Ava, Hamath, and Sepharvaim, whom we know in the New Testament as Samaritans. Placed them in Halah — the same as Calah in Gen. 10: 11, 12; the Chaldees of Ptolemy, north of Nineveh. Habor — the great affluent of the Euphrates, which flowed through a district known as Gozan. Cities of the Medes — "the wild highland region on the east side of the Tigris, north of the Persian Gulf" (Geikie).

7. For so it was (R. V., "and it was so because"). — "The causes of the captivity are recited under three heads: First, on entering Canaan, Israel adopted the idol worship of the people of the land, and would not listen to the warnings of God's prophets; secondly, the ten tribes made the molten calves; and, thirdly, they adopted the worship of Baal and Moloch and other idolatries from the more distant people, and indulged in all the practices of divination and enchantment which were attendant on these heathen forms of worship" (Lumby). Sinned against the Lord. — Their iniquities were many and aggravated, but their apostasy from God to idolatry constituted the especial violation of the national covenant. God had been their strong Deliverer from Egypt, and was entitled, both because of His goodness and power, to their exclusive worship. Walked in the statutes of the heathen (R. V., "of the nations") — obeyed the religious laws and customs of the idolatrous nations. See the Book of Judges. And of the kings of Israel — "that is, beside walking 'in the statutes of the heathen,' they also observed statutes of their kings, that is, religious ordinances which their kings had made. The allusion is to the calf-worship established at Bethel and at Dan by Jeroboam, and the worship of Baal which Ahab and Jezebel introduced" (Terry).

The deliverance from Egypt was really the selection of Israel to be God's peculiar and covenant people. It was not only the beginning, but also the symbol of all divine grace toward Israel, the pledge of its divine guidance. It therefore stands at the head of the covenant or organic law, and it is always cited as the chief and fundamental act of the divine favor. Therefore the author also makes that the standpoint for his review and criticism of the history (Lange).

9. Did secretly things that were not right. — This may mean either that they practiced much secret and shameful idolatry in addition to that which was established by law; or that they covered (cloaked or disguised) their idolatries by keeping up an external service to Jehovah under the form of calf-worship. Built high places — multiplied temples and shrines to idols. From the tower of the watchmen to the fenced city — that is, everywhere; in all parts and places; from those lonely districts where none but the shepherd in his tower watched the flocks to the densely-populated city.

10-12. Set them up images (R. V., "pillars"). — The word for "image," or "pillar," is used for the stone set up by Jacob at Bethel. It was probably in later times an obelisk, either of carved stone or of wood overlaid with precious metal, sacred to some heathen god. Groves (R. V., "Asherim"). — The word is the plural form of a proper name, and probably

means wooden images of the goddess Asherah (Ashtoreth). Burnt incense — in worship. As did the heathen — whose fate should have given them warning. How could the Israelites hope to escape if they fell into the same practices for which the heathen were condemned and expelled? Wrought wicked things — practiced the vile licentious rites. To provoke the Lord to anger — as if they had expressly intended to provoke His righteous indignation; as if they tempted Him to be true to His warnings. Ye shall not do this thing. — Prohibition of idolatry was included in the Ten Commandments, and reiterated in many places in the Law.

The description of the Grove of Daphne in Bea Hur pictures in delicate language the attractions of these high places. The whole garden-park was so beautiful, so given up to sensuality, that Ben Hur was told that the going there should be counted the happiest day of his life; that no one who went ever wished to return; that it was "better to be a worm and feed on the mulberries of Daphne than a king's guest." "The Law of the place was Love, but love without Law." The worship of Jehovah had its ceremonial of great beauty and power, but always teaching and impressing great moral and spiritual truths. It was pure, it restrained all sin, it required the confession and forsaking of wrong, it appealed to the higher nature (Peloubet).

13. Yet the Lord testified against (R. V., "unto") Israel . . . Judah. — Though they disobeyed His express command, God was patient and warned them; so their refusal to listen was inexcusable. By all the prophets (R. V., "by the hand of every prophet") . . . seers — "to whom He declared His mind by extraordinary revelations and visions, and by whom He published it to you, bearing witness from heaven to their doctrine by eminent and glorious miracles" (Pool). — Turn ye from your evil ways. — In substance we find this warning reiterated by every prophet from Samuel to Malachi.

14. Hardened their necks (R. V., "neck") — "a metaphor taken from the stiffness of the neck of an ox, when with his full strength he resists the attempts of the farmer to put the yoke upon him, or to bring him to draw in it; and it aptly represents the self-will, earnestness and stubbornness with which the presumptuous sinner sets himself to rebel against God in the midst of warnings, convictions, judgments and mercies" (Scott). Like to the neck of their fathers. — The obstinate self-will descended from sire to son. That did not believe in the Lord (R. V., "who believed not in the Lord"). — This was the

Scrofula

Is very often acquired, though generally inherited. Bad hygiene, foul air, impure water, are among its causes. It is called "the soil for tubercles," and where it is allowed to remain tuberculosis or consumption is pretty sure to take root.

Hood's Sarsaparilla
Removes every trace of scrofula. Get Hood's.

For testimonials of remarkable cures send for Book on Scrofula, No. 1.
C. I. Hood Co., Lowell, Mass.

origin of all their sinfulness — a practical unbelief in God.

15. Followed vanity and became vain. — "By making and worshiping lifeless images the people became senseless, like them; and by worshiping imagined deities under these images they learned to imitate all the vices ascribed to these demons. Thus among the Greeks and Romans the worshipers of Bacchus reveled in intemperance, those of Venus rioted in licentiousness, and those of Mars delighted in shedding human blood. The same is the case with modern idolaters. By worshiping Satan under various names they were conformed to the very nature and imbibed all the hateful qualities of that arch-apostate and rebel" (Scott).

16. Left (R. V., "forsook") all the commandments — went from bad to worse; from a partial obedience to total apostasy. "As soon as any other object is set up instead of God, all that He values has perished from man's worship" (Lumby). Made a grove (R. V., "an Asherah"). — See verse 10 above. Worshiped all the host of heaven. — "The Assyrian astral worship was probably introduced into the kingdoms of Israel and Judah in the times of Pekah and Ahaz, and chapters 21:3 and 23:5, 11 show that it was common in Judah in the times of Manasseh and Ammon. But long anterior to this it may have been introduced in connection with the Baal and Ashtoreth worship of Phoenicia, for Ashtoreth was not without a side real character" (Terry).

17. Caused their sons and daughters to pass through the fire — in the Moloch worship. The image was hollow and a furious fire was kindled in it. When it became thoroughly heated, children were thrown in by their own parents as a sort of expiatory offering, their dying cries being drowned by the noise of drums (see Ezek. 16:21). Divination and enchantments — methods of inquiring what to do in an emergency, or of foretelling the future, by lot, or by arrows with different marks upon them, or by incantations, or other means. Joseph had a divining cup (Gen. 44:5). Sold themselves to do evil — just as men used to sell themselves into slavery, and give themselves wholly up to the will of their master.

18. Removed them out of his sight — out from the land on which His gaze was, humanly speaking, wont to be directed as the land in which He had chosen to put His name.

IV Illustrative

1. Even a Machiavelli, cool and cynical and audacious as was his skepticism, could see and admit that faithfulness to religion is the secret of the happiness and prosperity of States. An irreligious society tends inevitably to become a dissolute society; and "a dissolute society is the most tragic spectacle which history has ever to present — a nest of disease, of jealousy, of dissensions, of ruin, and despair, whose last hope is to be washed off the world and disappear. Such societies must die sooner or later of their own gangrene, of their own corruption, because the infection of evil, spreading into unbounded selfishness, ever intensifying and reproducing passions which defeat their own aim, can never end in anything but moral dissolution!" (Farrar.)

2. It is idle to object that even if Israel had been faithful she must have inevitably perished before the superior might of Damascus, or Nineveh, or Babylon. There is absolutely nothing to show that the surmise is correct. There is nothing improbable, still less impossible, in the view that, if the Israelites had truly served Jehovah and

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Swamp-Root is the most Perfect Healer and Natural Aid to the Kidneys, Liver and Bladder ever Discovered

Swamp-Root Saved My Life

I received promptly the sample bottle of your great kidney remedy, Swamp-Root. I had an awful pain in my back, over the kidneys, and had to urinate from four to seven times a night, often with smarting and burning. Brickdust would settle in the urine. I lost 20 pounds in two weeks, and thought I would soon die. I took the first dose of your Swamp-Root in the evening at bed-time, and was very much surprised; I had to urinate but once that night, and the second night I did not get up until morning. I have used three bottles of Swamp-Root, and today am as well as ever.



MR. T. S. APKER.

I am a farmer and am working every day, and weigh 190 pounds, the same that I weighed before I was taken sick.

Gratefully yours,
Sec. F. A. & I. U. 504. T. S. APKER,
April 9, 1903. Marsh Hill, Pa.

There comes a time to both men and women when sickness and poor health bring anxiety and trouble hard to bear; disappointment seems to follow every effort of physicians in our behalf, and remedies we try have little or no effect. In many such cases serious mistakes are made in doctoring and not knowing what the disease is or what makes us sick. Kind nature warns us by certain symptoms, which are unmistakable evidence of danger, such as too frequent desire to urinate, scanty supply, scalding irritation, pain or dull ache in the back — they tell us in silence that our kidneys need doctoring. It neglected now

the disease advances until the face looks pale or sallow, puffy or dark circles under the eyes, feet swell, and sometimes the heart acts badly.

There is comfort in knowing that Dr. Kilmer's Swamp-Root, the great kidney, liver and bladder remedy, fulfills every wish in quickly relieving such troubles. It corrects inability to hold urine and scalding pain in passing it, and overcomes that unpleasant necessity of being compelled to get up many times during the night to urinate. In taking this wonderful new discovery, Swamp-Root, you afford natural help to Nature, for Swamp-Root is the most perfect healer and gentle aid to the kidneys that has ever been discovered.

Swamp-Root a Blessing to Women

My kidneys and bladder gave me great trouble for over two months, and I suffered untold



MRS. E. AUSTIN.

misery. I became weak, emaciated and very much run down. I had great difficulty in retaining my urine, and was obliged to pass water very often night and day. After I had used a sample bottle of Dr. Kilmer's Swamp-Root, sent me on my request, I experienced relief and I immediately bought of my druggist two large bottles and continued taking it regularly. I am pleased to say that Swamp-Root cured me entirely. I can now stand on my feet all day without any bad symptoms whatever. Swamp-Root has proved a blessing to me.

Gratefully yours,
MRS. E. AUSTIN,
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obeyed His laws, they might then have permanently established the monarchy which was ideally regarded as their inheritance, and which for brief and fitful periods they partially maintained. In the days of David, of Uzziah, of Jeroboam II., Judah

and Israel had shown what they could achieve. They might have held their own by welding into one strong kingdom the whole of Palestine, including Philistia, Phoenicia, the Negeb, and the Trans-Jordanic region (Farrar).

League Prayer Meeting Topics for December

REV. MATTHIAS S. KAUFMAN, D. D.

December 4 — Worshiping in Spirit and in Truth. Psa. 100: 1-5; John 4: 19-24.

DAILY READINGS

Nov. 28. Hearing the word. Deut. 31: 11.
Nov. 29. Singing praise. 2 Chron. 5: 13, 14.
Nov. 30. Prayer. 2 Chron. 7: 1, 15, 16.
Dec. 1. Offerings. Psa. 96: 1-5.
Dec. 2. Confession. Joel 2: 15-17.
Dec. 3. In the spirit. Acts 2: 1-4.
Dec. 4. Topic — Worshiping in Spirit and in Truth. Psa. 100: 1-5; John 4: 19-24.

"Spirit! whose life-sustaining presence fills

Air, ocean, central depths, by man untied,

Thou for Thy worshipers hast sanctified
All time, all space."

Floods and fields may lift up their voices in praise of Him who created and controls them. Probably they offer the best worship in their power. But no worship can be more pleasing, we imagine, than that of hearts once stained by sin and now purified by atoning blood, voluntarily singing glad hallelujahs to the Lamb of God.

If the worship rendered by one soul is beautiful, how inspiring the adoration of assembled multitudes, all blending in one grand harmony! Hoary-headed saints and maidens fair, matrons and youth with gallant form, and sweet-voiced children, all with one accord paying homage to Him who was, and is, and evermore shall be. One supreme Spirit there is, to whom their voices unite in richest unison. Such is a symphony of souls touched to nobleness by the Spirit divine.

THE CHOIR INVISIBLE

Who shall say that such genuine worship is not shared by celestial spirits? Where are the hosts who, with triumphant praise, have left this bourne? Far away are they? We know not. May we not cherish the fond hope that they are not so far away but that they are able to take up our strains of worship and waft them along through heavenly realms?

MEANING OF WORSHIP

It is an appreciation of the worth of God. It is not until the Almighty Jehovah towers before the mind as the Creator of all things, the Sustainer of all life, the Provider of all needs, the Benefactor of all beings in all worlds, the Omnipotent, the Omnipresent, the Omniscient and All-loving God, that we can rise to the height of suitable adoration. Only in Christ can we see God, and feel the throbbings of His ocean-heart of compassion and affection. When we realize His fatherly goodness and personal interest in our individual lives, then we come to love Him with a worshipful tenderness, sweet and satisfying to our own souls.

WORSHIP ELEMENTS

1. Joy is an essential of true worship (Psa. 100: 2).
2. The recognition of His right to us. Because He hath made us, and not we ourselves (Psa. 100: 3).
3. Blind superstition must be banished before the heart can engage in the best type of worship (John 4: 22).
4. The final test is the attitude of the heart. "In spirit and in truth" — with loving loyalty and unvarying sincerity (John 4: 24).
5. Deep natures render richest worship. It is only from the bottom of some deep indenta-

tion in the earth that stars can be seen at mid-day.

6. Communion with God is encouraged by others likewise engaged. For this reason an assemblage of worshippers is to be sought. "Forsake not the assembling of yourselves together."

7. Words of worship have weight and influence with God when they are backed by a godly life.

8. For purposes of acceptable worship nothing can take the place of a pure heart and a clean life.

BOTTLE IDOLATRY

Since true worship of God is the soul's highest employment, it is sadly pitiful to see it degraded into mere formal ritual. A busy missionary in India gave some bottles of medicine to cholera patients. It proved to be a specific for the dread disease. After ordering an extra supply sent there, she visited the place again. Their chief man met her with the joyous declaration (as he thought): "We have been so much benefited by your medicine that we have decided to worship your God." To prove his assertion he led her into the temple and showed her great rows of empty bottles on a shelf. All at once the whole company prostrated themselves on the floor in worship of the empty bottles. What a burlesque! Those who worship at the shrine of mammon, or pleasure, or fame, worship empty bottles.

TRUE WORSHIP

Nothing can be more elevating, nothing more beautiful, than true worship — worship in the spirit and in the truth of God.

"God's worship is
That only He inspires; and His bright words,
Writ in the red-leaved volume of the heart,
Return to Him in prayer, as dew to heaven."

December 11 — Good and Bad Habits.
Rom. 8: 1-15

DAILY READINGS

Dec. 5. The formative years. Eccles. 9: 10.
Dec. 6. Training. Prov. 22: 1-6.
Dec. 7. Sabbath keeping. Luke 4: 14-16.
Dec. 8. Unselfishness. Acts 9: 36-39.
Dec. 9. Decision. Acts 24: 24-27.
Dec. 10. Piety. 2 Tim. 3: 14-17.
Dec. 11. Topic — Good and Bad Habits. Rom. 8: 1-15.

"Our deeds still travel with us from afar,
And what we have been makes us what
we are."

At Pompeii may be seen deep ruts in the stone streets worn there by years of chariot-driving. Habit makes ruts in the life. By repeatedly doing things in a certain way the doing becomes automatic. Habit is a deep-seated law of human life. It is a divine arrangement, a beneficent principle which may be finely utilized in enhancing the efficiency of every honest worker. It may become our strength or our weakness according as the habits formed are good or bad. As beneficial may it become to us as the Gulf Stream to the mariner who pushes his ice-burdened vessel into its strong current, knowing that soon this mighty stream will

help the ship forward where icicles will rapidly melt from its rigging.

UTILIZING POWER

It is Mr. Marden who suggests that illustration of a seamstress who sets the stitch, and, lo! the machine does the rest. A machinist at his lathe fixes the gage, turns on the power, and his task moves with regular precision to completion. Habit sets the stitch and fixes the gage, and then how naturally do we move as habit guides! By having the stitch and measure fixed, ease of motion and progress are on the side of letting the work go on in the prescribed course. If sobriety be made a habit, temperance will readily and easily characterize the life.

THE BENT TWIG

"As the twig is bent, the tree's inclined," has long been a household warning on the lips of many a mother as she has tried to guard her children from physical, mental and moral defects.

1. Rev. Dr. Green, of Tennessee, used to tell of a mule that had served in a bark mill so long that when in extreme old age he was turned out upon the common he just had to go round and round, one side having grown shorter than the other.

2. Very early in life Isaac Watts formed the habit of rhyming. His father became so weary of hearing the boy go on in this way that he threatened to punish him for it. Thereupon little Isaac, in tears, cried out:

"Pray, father, on me mercy take,
And I will no more verses make."

3. After the triumphant death of John Wesley a tract was published giving an account of it. This was placed in the hands of a learned philosopher who was very respectful toward religion. After reading the tract he said to the man who gave it to him: "Well, this is the most astonishing instance of the power of habit! Here is a man who had been three-score years praying, preaching and singing psalms, and, behold! he thinks of nothing else when he is dying." This suggests the wisdom of so ordering the life that what habit will naturally do in the hour of death may be in keeping with the kind of life one most desires to live in the eternal world.

A FOUR-FOLD CORD

1. *Punctuality.* This is a habit of rare value. Without it much of one's valuable time is lost as well as the no less valuable time of others. How much inconvenience and ruffling of dispositions is caused by the want of this virtue!
2. *Painstaking care.* By this we mean that carefulness which makes one accurate in all things, that does not disregard trifles, that sees their importance in relation to all success.
3. *Self control.* — Many people are suddenly



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lifted "off their feet" by some unexpected wave of enthusiasm or excitement. All at once they may find themselves far from where they would like to be—simply because they did not have themselves in hand, did not possess that balance which comes from persistent effort for self-mastery. This is one of the grandest of good habits. It should be formed at any cost.

4. *Dispatch.* Being well poised, have oneself at command, then the ability to see one's opportunity and to seize it promptly is of the utmost importance. To be slow to detect chances, to halt, to dream, and to loiter—how unfortunate that is when golden opportunities are passing! If prepared to seize them, life is enriched. Failing to avail ourselves of them, life remains lean and poor. All good habits are our strength, our wealth, our character.

"First across the gulf we cast
Kite-borne threads till lines are passed,
And habit builds the bridge at last."

December 18—The New Testament Standard of Experience and Life (Pledge Meeting). Matt. 6:10; John 15:10-16.

DAILY READINGS

Dec. 12. His will. John 5:30.
Dec. 13. Obey God. Luke 11:27, 28.
Dec. 14. Do good to others. Matt. 25:34-40.
Dec. 15. Overcome the world. 1 John 5:1-5.
Dec. 16. Win others. Matt. 10:1-7.
Dec. 17. Be fruitful. John 15:1-8.
Dec. 18. Topic—Whatever He would Like to have Me Do. Matt. 6:10; John 15:10-16.

The Koran contains a story which illustrates the spirit of perfect obedience. Gabriel, while waiting at the gates of gold, was sent of God to earth on two errands: One was to prevent King Solomon from forgetting the hour of prayer while exulting over his royal steeds, and the other was to help a little yellow ant on the slope of Ararat that was almost exhausted in trying to get its food to the nest, and would soon perish in the threatening tempest if unaided. The story goes that to Gabriel the one behest seemed just as dignified and important as the other, because God gave the orders.

"Silently he left
The Presence, and prevented the King's sin,
And helped the little ant at entering in.
Naught is too high or low,
Too mean or mighty, if God wills it so."

A beautiful lesson is this in humble, unquestioning fidelity. Heaven's harmony grows out of doing God's whole will, and doing it with cheerful heart. How grand the prayer, "Thy will be done on earth as it is in heaven!" (Matt. 6:10.) When this prayer is universally realized here in our world, what sweeter heaven would any heart crave? There can be no real heaven save where God's will is heartily recognized as supreme.

THE COMING KINGDOM

Christ seemed much more concerned about bringing heaven down to earth than He did in getting people up into heaven. "Thy kingdom come." This is the burden of the prayer He teaches all disciples to pray. Each Epworthian may hinder or hasten its arrival. Indifference as well as active disobedience will retard it. But never can it be permanently checked, by any form of opposition.

NO PERMISSION ASKED

Dr. Schauffler once went to a Russian ambassador to protest against the severe treatment of certain exiles. Here is his reply: "I quite appreciate what you say about the evil being done; but I may as well say to you, Dr. Schauffler, that the kingdom of the Czar, my master, will never allow the kingdom of Christ to gain

foothold here." "And I may as well tell you," said Dr. Schauffler, "that the kingdom of Christ, my Master, does not ask permission to gain foothold anywhere." It is in the very essence of the kingdom of Christ to gain final and universal supremacy. Knowing this, who would ask a standard of life lower than that of the New Testament? The highest success is attained only through obedience to highest standards.

PERFECT LOVE

What a beautiful picture is painted in these two splendid words! What a glorious experience they describe! And their real beauty lies in the fact that such love is attainable in this life. How? Willingness to do whatever the King desires to have done, is the secret of securing perfect love. To accept cheerfully His plan for our lives, to question neither His wisdom nor His impartial tenderness, to cherish His dictates as the sweet whisperings of infinite love—ah! this is the way to real blessedness here and eternal joys hereafter.

PLEDGE HELPS

Have you taken the Epworth League pledge? Have you ever read it? Here it is: "I will earnestly seek for myself, and do what I can to help others, to attain the highest New Testament standard of experience and life. I will abstain from all forms of worldly amusements forbidden by the Discipline of the Methodist Episcopal Church, and will attend, so far as possible, the religious meetings of the chapter and church and take some active part." Please read it carefully. If this obligation, or series of obligations, were assumed in earnest by our Epworthians everywhere, what energy and spiritual power would be imparted to our Epworth hosts! The League's influence for good would be mightily multiplied.

Is not every suggestion here made eminently reasonable? Certainly. Excelsior is the central idea of this pledge; upward by loyalty and self-denial; unselfish devotion to Christ, and eye on the heights of Christian character, through spiritual vision and practical helpfulness on every hand. How grand such a life! How elevating such a standard!

INSPIRATION TO ENDEAVOR

1. Ye are my friends if ye do whatsoever I command you (John 15:14).
2. Your power is not in your native strength, but in your obedience. This binds you to Omnipotence.
3. One of the most valuable effects of friendship with the good is assimilation into His likeness.
4. By genuine friendship with Christ will be secured the highest and best attainable character.
5. Friendship implies mutual service. We often make it hard for Christ to be our Friend because we fail so sadly in doing our part.

December 25—An Offering to Christ. Mark 14:3-9.

DAILY READINGS

Dec. 19. The life of ministry. 2 Cor. 4:1-7.
Dec. 20. The dominion of the graces. 1 Cor. 13.
Dec. 21. The fate of evildoers. Ps. 37.
Dec. 22. The dominion of good thoughts. Phil. 4:4-9.
Dec. 23. The vanity of worldliness. Eccles. 2:1-12.
Dec. 24. First the kingdom of God. Matt. 6:25-34.
Dec. 25. Topic—An Offering to Christ. Mark 14:3-9.

A finer selection for a Christmas topic can scarcely be imagined than is here suggested. Study this charming incident as related also in John 12:1-8, where some additional touches of exquisite flavor are given the narrative. Separate your soul as completely as possible from coarse, material things of sense, and let pure spirit reign supreme; then think your way into the little circle of love where some of the dearest friends of Jesus are gathered. Listen! What a conversation! Jesus inspires and directs it all. Here comes Mary, with her wealth of affection, to honor her divine Master.

"Her eyes are homes of silent prayer,
No other thought her mind admits,
But, he was dead, and there he sits,
And He that brought him back is there."

She recalls the sad burial of her brother Lazarus and his joyous resurrection through the powerful sympathy of Christ.

"Then one deep love doth supersede
All others, when her ardent gaze
Roves from the living brother's face
And rests upon the Life indeed."

Her heart of bounding gratitude yearns to express itself in the best possible way. Her offering to Christ is a perfect one because prompted by a perfect love.

MARY'S ALABASTER BOX

1. It was very valuable. Like David, Mary would not bring a cheap offering to her Lord. It must be one that cost her something. Ruskin tells us that in Levitical sacrifices costliness was generally a condition of acceptableness. To one in Mary's temporal circumstances this expensive box of pure ointment no doubt represented much toil and sacrifice.

2. It was precious. Probably it was one of her most valued treasures. She had been saving it for some unusually important occasion; but an occasion unspeakably more momentous than she had ever dreamed is now at hand. Precious it was in expressing a woman's deepest affection for the worthiest Being who ever walked the earth. Precious it was in its untold value to all succeeding generations.

3. It was beautiful. Alabaster is a marble-like mineral, easily worked into attractive forms. To this day it is greatly prized for its fine grain and capacity for taking a high polish. Fittingly does it represent the beautiful spirit of Mary in her attitude toward her dearest Friend.

4. It sent forth a delicious fragrance. John tells us, with his own fine flavor, "the house was filled with the odor of the ointment." How far beyond her thought it reached! Not only that room, but the ages have been filled with the aroma of her superb affection. The atmosphere of earth has been sweeter ever since that blessed deed. How little we know what may be the sweep and reach of one kindly act of self-sacrificing love!

ODORS

1. Very fragrant are those that spring from what Miss Willard often referred to as "the sweet little courtesies" of the home circle. These are found at their best only in the Christian household.

2. Richest odors come not from elegant furniture, velvet carpets, rare works of art, luxurious appointments, but from that sympathy, gentleness, and kindly unselfishness which Christ breathes into His followers' hearts.

3. Spiritual fragrance emanates only from genuine self-renunciation and self-denial for Jesus' sake. It is this celestial spirit that makes the Christmas season so delightful.

4. It is not the size or money value of a gift that makes it fragrant, but the cost to us, the self-sacrifice in giving, made freely and gladly.

Fall River, Mass.

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Rededication at Lunenburg

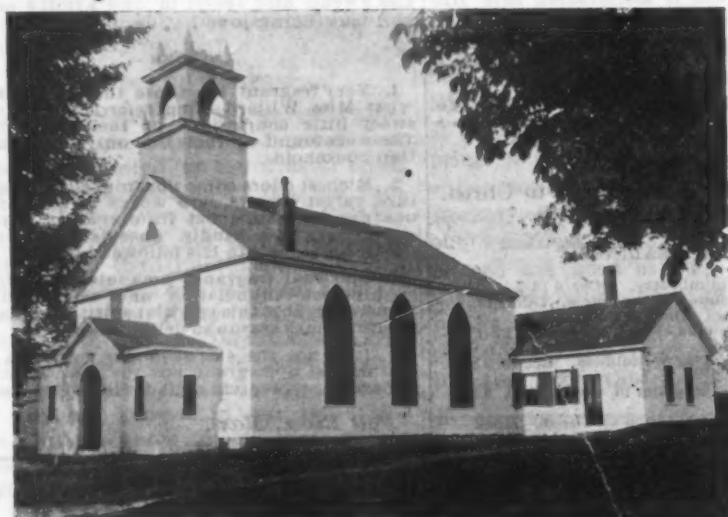
The 100th anniversary of the Methodist Episcopal Church at Lunenburg was made the occasion for a thorough renovation of the church edifice and a happy celebration, which occurred Nov. 13 to 17. The present pastor, Rev. Frank G. Potter, was appointed to this charge about a year ago. He found great need of repairs on the property, and after graduating from Boston University School of Liberal Arts last June, he gave himself very earnestly to raising money. It has been almost a herculean task, but has been heroically performed. The renovated auditorium is one of the most attractive in the Conference. The ceiling is of steel; a new choir gallery and organ loft have been built in the rear of the pulpit; a new pulpit platform and furniture have been put in. The new woodwork is of California redwood, handsomely finished, with the pews stained and finished in mahogany. The walls are covered with green burlap; new carpet and new cushions harmonize. There are sixteen memorial windows, and four new chandeliers. The vestibule is finished in oak and crimson burlap. Other general repairs and a new furnace fit this historic church to begin its second century with courage. The money for these repairs has nearly all been raised, and will be quite finished before the Annual Conference.

Dedication services were held Sunday, Nov. 13, and, in spite of the heavy storm, were attended by large numbers, several special cars running from Fitchburg. In the morning service the pastor was assisted by former pastors, Revs. W. H. Adams and J. A. Day. The father of the latter, Rev. J. S. Day, offered the prayer at the semi-centennial in 1854. Rev. Alonzo Sanderson read an interesting history of the church, the pioneers, and their successors. The sermon was preached by Presiding Elder Mansfield, from 1 Cor. 13: 12. The afternoon sermon was by Rev. C. W. Smith, D. D., editor of the *Pittsburg Christian Advocate*. His text was, "He saved others, himself he cannot save." Presiding Elder Mansfield dedicated the church. Rev. C. E. Spaulding, pastor of First Church, Fitchburg, who through all the plans and work has greatly assisted the pastor, preached the evening sermon.

Visitors were served lunches twice during the day. No effort was made to raise money. The services were most successful and happy.

OTHER SERVICES

The meeting of the Fitchburg Union of Epworth Leagues was held on Monday evening.



LUNENBURG METHODIST EPISCOPAL CHURCH

Rev. W. I. Haven, D. D., secretary of the American Bible Society, gave the address. This meeting marked the fifteenth anniversary of the organization of the Union, when Dr. Haven was the speaker.

On Tuesday evening a centennial banquet was held. Rev. C. E. Spaulding was toastmaster. Addresses were made by Dr. Mansfield and Revs. J. H. Thompson, W. H. Adams, John Peterson, J. A. Day, former pastors, and Mrs. Harding, whose husband, Rev. C. R. Harding, was once pastor. Letters of congratulation were read from Governor Bates, Mayor Sawyer

of Fitchburg, Drs. G. S. Chadbourne and J. W. Lindsay, former presiding elders, and Revs. G. E. Sanderson, Nathaniel Merrill, L. W. Staples, C. E. Holmes, B. J. Johnson, O. W. Scott and John Goodwin, former pastors.

The closing service of this series was a concert given by the Commonwealth Male Quartet of Boston, assisted by Miss Grace E. Sanborn, reader. The last number of the program, and a fitting finish to all, was a delightful surprise to the pastor and his wife. Rev. J. E. Charlton, of Walpole, an intimate friend of Mr. and Mrs. Potter, presented the former with a well-filled purse and the latter with a beautiful gold watch as expressions of the esteem in which the pastor and his wife are held by both



REV. F. G. POTTER

church and community, and in appreciation of the hard work necessary to bring about these happy results. An unusually neat and valuable souvenir program was published, containing a history of the church and pictures of many former pastors.

HISTORY

Early in 1803 two Baptist women, living one mile apart, met every Sabbath to pray for the blessing of a godly minister. In September of that year Rev. Joshua Crowell appeared in answer to these prayers. A Methodist was not

the most welcome answer, but three Baptist women, whose names should be preserved, had the grace and courage to receive him. They were Mrs. Elijah Dodge, Mrs. Joanna Dresser, and Mrs. Jonathan Pierce. A society was organized in the winter of 1804 with six members. This was connected with the Ashburham circuit, and belonged to the New London District. Worship was maintained until 1813 in a school-house, which then was too small to accommodate the young church. It was decided to build. Samuel Brooks gave a lot of land, and Jonathan Pierce gave an old building, which was

torn down and rebuilt on the donated land. This was dedicated by Rev. Barzillai Pierce, who had been both the first convert and the first class-leader. On the 20th of April the following unique constitution was adopted:

We, the members of this society, feeling our high obligations to Almighty God for social and divine privileges with which we are favored, and especially that of worshipping God according to the dictates of Scripture, conscience and reason, do hereby acknowledge and consent to the following articles to be just and binding upon us:

First. To assemble ourselves on the Sabbath and at all other times of public worship when convenient at the place appointed for the same, and to demean ourselves as becomes civilized citizens.

Second. And we, the members of this church and members of this society, being sensible that no man can subsist without means, and that the laborer is worthy of his hire, and that he who preaches the Gospel shall live of the Gospel, do therefore promise to contribute according to our abilities to the support of those who labor among us in word and doctrine.

Third. And we further resolve that whenever a certificate member shall neglect to meet and shall refuse to contribute as above stated, that his name shall be returned to the town clerk and no longer considered a member of this society.

Fourth. It is further recommended to the members of this society that when they contribute to the support of the preachers that they enclose their donation in paper, with their names on outside of same; also that the certificate members bear a part in providing wood for the fire and the expense of the repairs of the meeting-house.

The second building was begun in 1829, was built at a cost of \$1,100, and was dedicated May 1, 1830, by Rev. John Lindsay. A great revival in the winter of 1839 gave a large number of additions to the church, but many seceded in 1842 under the Millerite movement. The parsonage was built in 1847, costing \$1,000. In 1851 the church edifice was renovated. The semi-centennial was observed in September, 1854, the sermon being preached by Rev. James Porter, who was presiding elder. In 1857 Rev. John Goodwin led the church in its greatest revival, twelve whole families being added, and 43 united with the church in full connection.

This church has had a full itinerancy, the list of pastors numbering 97, sixteen of whom are now living. The oldest of these is Rev. John Goodwin, who was appointed to this charge in 1857. The others are: Revs. Nathaniel Merrill, L. P. Causey, L. W. Staples, J. A. Day, J. H. Thompson, I. A. Mesler, F. A. Everett, C. E. Holmes, John Peterson, W. H. Adams, P. R. Stratton, B. J. Johnston, C. H. Dairymple, O. W. Scott, and Frank G. Potter. From among its families this church has raised up and given to the ministry four preachers: Revs. William B. Heath, William H. Adams, Alonzo and George E. Sanderson.

PELOUBET'S SELECT NOTES

No other publication begins to furnish the inspiration, instruction, and information found in Select Notes. The volume for 1905 excels all previous issues in many important respects. Inductive Studies, placed at the beginning of each lesson, leads the teacher to go direct to the Bible, and learn first from its pages what can be learned about the lesson. Every Sunday-school worker who desires to do the best possible work should own a copy. Price, in cloth, postpaid, \$1.25. Sold by all booksellers.

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THE CONFERENCES

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Bow.—Our people in this charge are rejoicing in what is practically a new house of worship. The old shell is still there, but it has been transformed and beautified so that its best friend would hardly recognize it. Rev. E. N. Larmour, our wide awake and energetic pastor at this point, saw the needs of the place as soon as he came on the grounds, and he early determined to attempt great things to bring about a better condition. Some twenty years ago a very severe storm visited this place and practically destroyed the steeple on the church, but no one ventured to do anything with it until this fall. Now the steeple has been rebuilt, and the church painted outside and varnished inside. Carpets and matings have been laid throughout, and the walls papered. An important change was made when the auditorium was altered so as to make it much smaller—a most sensible thing. It may pain us to be obliged to face such a condition of things, but it is here; country charges in New England, and many in our larger centres, for that matter, are facing serious times. The congregations are growing smaller every year, and that notwithstanding the most heroic of efforts on the part of pastors and people. This church has now been in existence seventy years, and the conditions of the day demand just such a cutting down in the size of the auditorium; our people are no longer there as they were in other days. The present outlook, however, is very encouraging—the best it has been in years. At the dedicatory services, Presiding Elder Curi preached an excellent sermon on "Character Building." He was assisted in dedicating the church by the pastor. Mr. Cyrus E. Colby, chairman of the trustees, presented the church to the presiding elder in behalf of that board. Nearly \$800 were expended on the repairs. In appreciation of the great work done by their pastor, the people presented him a purse containing \$25.25. This came as a complete surprise, and is but one of the many warm expressions of esteem which they voice concerning him.

Bow Mills.—Rev. E. N. Larmour is also pastor at this place. He had the privilege of seeing several young people born into the kingdom in his regular prayer-meeting recently. The result of it was the organization of an Epworth League, Oct. 16. The work here, as at Bow, is in a prosperous condition.

Jefferson.—The summer season with its many comers and goers is now past, and the people here are getting into their usual way. Work has moved pleasantly and helpfully to all concerned. The congregations this summer have been larger than any preceding season, under the present administration. The pastor, Rev. J. E. Clough, has very little respite from pulpit service at St. John's, though some help at Highlands chapel has been kindly contributed and gratefully received. The pastor has added one more service to the list, and now preaches the second, third and fourth Sundays at Highlands, and the third Sunday evening at Meadows Chapel. Congregations and Sunday-school are well sustained. Mr. Clough lately received 8 by letter, and there is one more to come. People and pastor are on the best of terms. Through careful, prudent effort the church has been repainted on the inside, and the parsonage reshungled and reclapboarded. It has also been painted white outside, which adds both to appearance and comfort. About \$50 worth of new books have been added to the Sunday-

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school library. For the repairs on parsonage and new books the church is indebted to friends from outside. A few days ago a representative of the new telephone company in town called on the pastor and asked him where he would like the phone. And when the pastor inquired about the price, etc., the gentleman said: "We have talked it over and decided that you ought to have a phone, and will put it in and hope that you will enjoy it." The telephone is in, and now the pastor can talk with his parishioners rain or shine, and with his presiding elder at Weirs or elsewhere. In this and many other ways are the faithful efforts of the pastor appreciated.

Pittsburg and Beecher Falls.—Improvement seems to be the watchword at both points on this double charge. At Pittsburg the roof of the parsonage has been made water-tight. To facilitate work in the housekeeping department running water has been brought to the sink room, greatly to the gratification of all concerned. The expense of these improvements has been about \$50. The presiding elder found that his appointment for the third quarterly conference came on the same date as a "rubber suetable," which was held at the pleasant home of Mr. J. W. Baldwin. He was pleased to find the social so well attended and pleasantly conducted. The two oldest residents of the town, each well beyond eighty years, were present throughout the entire evening. Mrs. Adeline Aldrich, mother of Judge Edgar Aldrich of the U. S. District Court, and grandmother of Mrs. G. W. Farmer, wife of the pastor of First Church, Haverhill, Mass., is a frequent and ever-welcome caller at the pastor's home; her counsel is always timely and wise. U. S. Senator John H. Spooner, of Wisconsin, was at his summer residence in this town during July and August, and very friendly relations existed between him and the pastor. At the Falls partitions have been so arranged in the vestry that a commodious dining-room, a cozy kitchen, and a comfortable place of entrance, are the result. At the harvest festival recently held \$20 was netted, and plans are now being vigorously pushed for a fair to be held early in December. As the pastor's salary is being well looked out for by the stewards of the church, the ladies are hoping to have a good sum to apply to the church debt. Work at the plant of the Beecher Falls Co. is in a healthy condition, and the prosperity also touches the church. Congregations are on the advance. At both points pastor and people are enjoying one another. Rev. W. A. Hudson is the efficient pastor.

Colebrook.—The work of the Lord is progressing on this charge under the watchful care of Rev. W. B. Locke. The services are well attended both Sunday morning and during the week.

Needed repairs have been made on the parsonage property. The pastor is busy with pastoral work, and has made three temperance addresses in Colebrook and vicinity lately. Oct. 5, Mr. Locke gave a stereopticon lecture in the church on his trip to California. Everything points to a successful winter's work.

Milan.—The work on this charge is prospering. All reports at the last quarterly conference were encouraging. The finances are in good condition. The parsonage improvements have been completed, including electric lights, and all bills are paid. This is one of the best homes for our ministers in this north country, and Rev. N. L. Porter rightly enjoys it, even as the people enjoy him.

Alexandria.—Rev. A. Linfield is doing excellent work at Alexandria. Reports from this field show the finances to be in a good condition, while the attendance on the regular services is encouraging. Church work in general is in a healthy state. Recently 4 young men were received into the church on probation. Mr. Linfield is personally a very busy man. He is chairman of the executive committee of the senior class at Tilton Seminary where he is a student, president of the Y. M. C. A., editor-in-chief of the *Tritonian*, and a member of the varsity football team, beside being in his fourth year of local preacher's studies. All of this, besides his studies in the classical course at the Seminary and his three Sunday services, keeps him at work. But he is equal to it; the material is right in him.

Landaff and Swiftwater.—These two charges are prospering under the faithful pastoral care of Rev. Henry Candler. He has the pleasure of preaching to excellent congregations. All bills are met, and a good healthy spiritual condition prevails.

East Haverhill.—Rev. W. R. Patterson has been holding special services on this charge with good results. Three have united with the church on probation, and the church as a whole has been quickened spiritually. The pastor, with the help of others, has been able greatly to improve the grounds around the church and parsonage property. An effort is being made to finish the church and then dedicate it. The finances are in good condition.

Warren.—All reports are encouraging here, and the work moves well. A new concrete walk has been placed from the main street to the church, which is a great improvement. Repairs on the vestry are contemplated in the near future. The pastor, Rev. C. W. Taylor, and wife are very popular with their people. We wish them great success.

Lyman.—Rev. George Hudson is pushing the work with enthusiasm in this field. Up to a

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week ago he had in subscriptions and cash paid toward shingling the church and putting a furnace in the building, \$134. Beside this, there is the money which was realized at the Weirs this summer by the sale of the lot owned by this society, and also several days' work contributed by various men in the community. Mr. Hudson is happy in serving this people, and speaks in the highest terms of them, as they do of him.

Piermont.—The work is going along well. From twelve to twenty attend class-meetings, and the pastor says he is sure the angels in glory rejoice to hear the testimonies of this people as they tell of their growth in the spiritual life. One new voice has been heard in these meetings recently. Oct. 10, Rev. E. J. Canfield, the faithful pastor, was surprised by a "pounding" from about forty of the people of Piermont, quite a number from the Congregational church being present. A very pleasant social evening was spent, with music and singing. Mr. Canfield preached for Rev. W. R. Patterson at East Haverhill while he was away recently on account of the sickness of his wife. He also preached in the hall at Pike's, Nov. 6, as they have no regular minister there.

Tilton Seminary.—Rev. J. M. Durrell, the newly appointed field agent for Tilton Seminary, has sent out a very clear and comprehensive statement concerning the condition of things at that institution. This has gone to all the members of the New Hampshire Conference, and shows how the Seminary, with 240 pupils and more desiring to come, is really embarrassed by its prosperity. There is a pressing need, he says, for more dormitories. The proposition is to extend the wings of the main building, and also use for this purpose the present recitation-room. A new dining hall, twice the size of the present one, is needed. There is a strenuous call for a new administration and recitation building, also a library and new steam plant. To meet these demands Dr. Durrell wants \$125,000, and he is determined to get it. He is now visiting among the churches, arousing a public interest, and trying to awaken our people to the great needs of this magnificent school. May he be blessed with abundant success!

Littleton.—Under the caption, "A Methodist Innovation," the *Littleton Courier* of Nov. 12 has this to say concerning the inauguration of a vested choir in this thriving church: "The services at the Methodist Church in Littleton

on Sunday were unusually interesting, the Epworth Choral club making its first appearance as a vested choir at the morning service. The club has for the past year comprised the Sunday evening choir, but had never worn the vestments before. It is made up of young people varying in age from fifteen to twenty-five years, and, with the quartet, forms a chorus of thirty well-trained voices. In commenting upon the use of vestments, the pastor, Rev. T. E. Cramer, said it was a return to simplicity. The modest garb does away with all rivalry in dress and leads to uniformity, dignity and reverence."

Personal.—Because of the appointment of Rev. Roscoe Sanderson to the presiding eldership and the transfer of Rev. C. N. Tilton to Minnesota, there were made two vacancies in the board of examiners. These have been filled by Chairman G. N. Dorr by the appointment of Rev. W. B. Locke to succeed Mr. Tilton, and Rev. R. T. Wolcott to succeed Mr. Sanderson. E. C. E. D.

Dever District

East Rochester.—On the first Sabbath of November the pastor, Rev. A. B. Rowell, received 5 into full membership in the church from probation. More probationers were to be received the following Sabbath. These indications of prosperity are most welcome. Mr. Rowell has also supplied the Amesbury pulpit one Sabbath. In the midst of these activities affliction came to the parsonage—a child was born out of due time and without life. The mother is doing well, and trust and thankfulness still abide.

Personal.—Rev. W. H. Hutchin writes of continuous improvement in health at his new home in Delaware; also of his abiding interest in New Hampshire Conference. Regard for him abides also.

Rev. J. W. Adams, of Methuen, Mass., was recently called to Cheshire County, N. H., where he lectured as follows: At Sullivan, on "From Rome to Galilee;" at Marlboro, on "My Experience as Army Chaplain;" and at Keene (one of his former parishes), on "Axes to Grind." Nov. 15, he gave some of his observations, in a paper, before a convention of churches at Merrimacport, Mass., his subject being, "How the Lord's Land Confirms the Lord's Book." O. C.

Manchester District

Milford.—This church has just celebrated its fifty-first anniversary. A recent issue of the *Manchester Union* gives an account of the history of the society since its inception in 1853. It also pays a glowing tribute to its present pastor, Rev. D. C. Babcock, D. D., of whom the writer says, among other things: "His scholarly addresses are attracting attention, and his work for no-license, it is said, was an important factor in determining the results of the recent election." A fine out of the church and its pastor adorns the page of the *Union*. Dr. Babcock is a good man, and the tribute is justly deserved.

Manchester, St. Jean's.—Rev. E. J. Palisoul, our aggressive missionary among the French population of Manchester and vicinity, is having a successful pastorate over St. Jean's, our French Methodist society. The society worships in the vestry of St. Paul's Church. At the last communion several new members were given the right hand of fellowship and welcomed from the Church of Rome to the fold of Methodism.

Munsonville.—Rev. C. O. Garland, of Claremont, assisted Rev. T. Radoslavoff in a week's revival services. Six persons sought the Lord during the week. *ZION'S HERALD* readers will hear further from this church and this pastor.

Manchester, St. Paul's.—Rev. Edgar Blake is having a successful pastorate. Increased congregations have necessitated a change in the Sunday evening service. The vestry has had to be abandoned for the audience room. A cornetist has been engaged to assist the chorus choir. The pastor recently gave a couple of addresses on "Citizenship and its Duties," which, coming as they did on the eve of the election, were both timely and pertinent, and were very highly spoken of. Rally Sunday was observed by the Sunday-school. The attendance on the occasion was 326. Under Superintendent Dooloff this part of the church's work has grown wonderfully within the past eighteen months. The financial situation is the

best it has been for many years. A new heating apparatus is being installed in the parsonage. The prospect for St. Paul's has never been brighter than it is today.

Manchester, St. James'.—This society has within the past few weeks lost two of its original 23 charter members by death—Brother Gould and Sister Crockett. Both will be greatly missed by the church. Sister Crockett had been a regular subscriber for *ZION'S HERALD* for over thirty-five years. She loved to welcome its weekly visits to her home. She was for some years a neighbor and personal friend of its editor. On her deathbed she requested her pastor, Rev. J. R. Dinsmore, to "Tell the people how much I love *ZION'S HERALD*." The paper had been a help and inspiration to her for many years, and she wished to acknowledge her indebtedness to it. Would that all our members felt as she did! The Ladies' Social Union of St. James' recently held a successful rummage sale by which they netted \$60. An Old Folks' concert was very successfully carried out on the evening of Nov. 2, which was largely attended and proved a profitable undertaking.

Manchester, Trinity.—The young men's Sunday-school class gave a chafing dish social in the church vestries on the first Wednesday evening in November. A full house and a nicely arranged program of vocal and instrumental music, reading, etc., made the occasion one of great prominence from a social standpoint. The shrimp wiggle, the creamed oysters, the Welsh rarebit, and other dainty dishes were all served from the chafing dishes by the boys. The W. F. M. S. auxiliary held open house in the church on the evening of Oct. 31. A delightful missionary program was rendered, refreshments were served, and a social hour enjoyed. Ten new members were enrolled, and the winter's work was formally begun.

Manchester, First Church.—Rev. C. H. Farnsworth baptized 3 and received several new members at the communion in November. Rev. W. H. Hickman, D. D., of Chautauque, N. Y., a delegate to the Freedmen's Aid Convention,

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spent Sunday, Nov. 6, with this church, preaching in the morning and presenting the claims of the freedmen in the evening. The apportionment was exceeded by the offering at the evening service. A full house greeted the preacher at both services. Sunday, Nov. 13, was observed as Young Men's Day by this church, with an appropriate address by the pastor. In the not distant future this society will be calling for a larger house to suit its growing congregations.

Nashua.—Methodism in Nashua is both active and aggressive. Main Street and Crown Hill Churches united in revival services for two weeks. Rev. F. C. Rogers, pastor of Main Street, conducted a week's services in Crown Hill Church, and the following week Rev. H. J. Foote, pastor of the latter church, held the services in Main Street. The result has been mutually helpful to both societies. Rev. and Mrs. F. C. Rogers and son Raymond are contemplating a Southern trip of several weeks' duration. We regret that health considerations necessitate the trip, and sincerely hope that Mrs. Rogers will be greatly benefited thereby. They will be followed by the prayers and sympathies of their many friends.

Keene.—At the communion service in September, 6 persons united with the society, and at a like service on the first Sunday in November another 6, making an increase of 12 inside two months, with 1 received on probation. Congregations have never been better. The Ladies' Aid Society has had the parsonage renovated with a fresh coat of paint. Rally Sunday was observed by the Sunday-school. The attendance was unusually large. This is probably the largest Sunday-school in New Hampshire Methodism. Rev. J. E. Robins, D. D., is the popular pastor of this aggressive society.

Keene is the headquarters of the Cheshire County Interdenominational Ministerial Association, and Rev. Dr. Robins is its president. The Association held a banquet in the vestry of the Keene Methodist Church on the second Monday in September, at which sixty plates were uncovered. At the post-prandial exercises two excellent addresses were given, one by Rev. Dr. Adams, a Congregationalist, who spoke on "The Southern Situation;" and the other by Rev. Mr. Warren, of Hampton, on "The Summer School at Harvard." This Association meets once in two months.

Revs. J. E. Robins of Keene, A. M. Markey, of Marlboro, and J. T. Hooper, of Winchester, are uniting in an evangelistic campaign on their respective charges. They began operations in Marlboro with beneficial results to the Marlboro society in the deepening and quickening of the life of the membership. Mr. Markey is expecting the harvest in the near future. His people are with him in his efforts. The trio spent a week together at work with the Keene people. Congregations were good, the preaching was direct, personal, and heartsearching. The net results are known only to God. The outward manifestation is seen in a quickened church.

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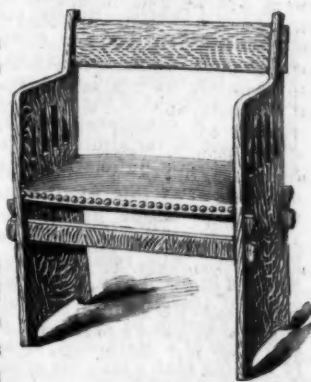
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Lebanon.—Rev. Joseph Simpson and wife are in works abundant in this delightful field. Eighteen months ago Lebanon voted to let the open saloon in, but was soon exceedingly sorry. Several weeks before election a citizens' committee was organized, and three union meetings were held in the Opera House at intervals on Sunday evenings, in one of which Rev. J. C. Mitchell, chairman of committee, made an address; in the second Rev. Edgar Blake, a former pastor, spoke with clearness, convincing force, and eloquence, and did much good; at the third Rev. Alan Hudson, of Brockton, Mass., where he is pastor of a large Congregational church, gave an excellent address. When the votes were counted it was found that a majority of 165 for license eighteen months ago had been changed to one of 228 against license at this time. There was a tremendous celebration in the evening, with ringing of bells, blowing of horns, fireworks, bonfire, lighted bricks soaked with kerosene on every stone post of the fence around the common, and shouting on the part of everybody but the defeated. "No-license" overshadowed interest in even the national election. Within two years in Lebanon Mrs. Simpson has sent in 23 new subscribers to ZION'S HERALD. While they were in Concord she sent in 21; and within fourteen years they have together sent in at least 75 new subscribers. Sunday, Dec. 11, Rev. F. K. Stratton, D. D., opens a two weeks' evangelistic campaign with this church. Church and pastor are expecting excellent results, therefore. There is good interest in every department of church work. Large congregations hear the Word, and the Sunday-school is largely attended.

Peterboro.—While the pastor, Rev. H. B. Copp, regrets that he sees no greater results of his labors, yet at the last quarterly conference his report was quite encouraging. Nov. 6, 5 adults, one of them a man about seventy years of age, were received on probation. Others are interested. The finances of the church are in excellent condition. The society is free from debt, and all bills are paid up to date, including the pastor's claim. Repairs have recently been made on the church property. A Ladies' Circle was organized a few months since. These ladies have furnished inside curtains for church and vestry, and also helped in other directions. The Epworth League is alive, and a Bible study class has just been formed, much to the satisfaction of the pastor. A.

VERMONT CONFERENCE

W. H. M. S.—The annual meeting of the W. H. M. S. of Vermont Conference was held at St. Albans, Oct. 26-27, Mrs. A. H. Webb presiding. Devotions were conducted by Rev. A. C. Willey. After the usual greetings and most excellent music by the choir, an address was given by Mrs. Annie O. Clark, national organizer. "Our Southern Homes" were made real to us by the account of her recent visit to them. Thursday

morning was a busy business session. Thirty delegates and a good number of visitors were present to hear reports from over forty well-organized societies. Mrs. V. A. Irish, corresponding secretary, showed that very gratifying results had been reached by the faithful work done. We have 1,373 members, and, including our young people, we have 64 societies. Miss Alice B. Farnham, treasurer, showed the amount of money received had reached \$1,520, and all pledges had been met. The amount pledged for the coming year is \$1,400, as apportioned by Mrs. D. L. Williams to us. All reports from department secretaries were interesting and encouraging. Amount of supplies sent out was \$1,088, of which \$180 was cash. From mite-boxes \$157 had been gathered. Reports of Young People's societies were the most hopeful feature of our work. Greetings were exchanged with the women of Burlington District. Joshua 1: 7-8 was sent to the State W. C. T. U., in session at North Bennington. The officers for coming year are: President, Mrs. A. H. Webb, Bradford; corresponding secretary, Mrs. V. A. Irish, Enosburg Falls; treasurer, Miss Alice B. Farnham, Copperfield; recording secretary, Mrs. J. O. Sherburn, St. Johnsbury; supplies, Mrs. E. A. Barrett, Bradford; mite-boxes, Mrs. Mary Atkins, Cabot; young people, Mrs. W. E. S. Celley, Bradford; literature, Mrs. E. Carson Mason, Bellows Falls; systematic beneficence, Mrs. Draper; Training School, Miss Belle Stone; auditor, Dr. C. B. Wilson, Bradford; District officers—Montpelier District, president, Mrs. X. M. Fowler, secretary, Miss Mabel Silver; St. Albans District, president, Mrs. Linnie Andrus, secretary, Mrs. A. A. Aseltine; St. Johnsbury District, president, Mrs. H. N. Turner, secretary, Mrs. T. J. O'Caran. The round table brought out many practical, helpful questions. Noonday prayer was led by Mrs. Turner.

Some very excellent papers were presented: "Young People's Work," Mrs. Celley; "Deaconess Work," Miss Elizabeth Hanson (one of our Conference deaconesses); "Fitting," Mrs. W. S. Smithers; "Our Temperance Problem," Mrs. H. N. Turner. Mrs. Annie O. Clark gave a very interesting and instructive review of the work of our Society in its different departments. Choice musical selections were rendered by choir or soloists at each session. The entertainment was royal in every way, and the meeting the most ideal we ever attended. Resolutions of appreciation and gratitude and consecration were adopted.

SECRETARY.

Montpelier District

Pittsfield and Stockbridge.—Our pastor here has been assisted in special services for five weeks by Miss Adams, who is reported to be an excellent helper. The attendance of non-church members was small and the visible results meagre. The pastor writes that he hopes to receive seven or eight on probation. Rev. J. W. Hitchcock, a local preacher, and for

eighteen years a resident of Pittsfield, is preparing to move to Illinois. He will be greatly missed from the church and community.

Thetford Centre.—Special services have been held here recently. The attendance was very good. One woman received baptism at the last visit of the elder, and another man was ready, but on account of the traveling could not be present. A considerable amount of good has been done in reclaiming backsliders. Ten persons will soon unite with the church by letter.

Wilder.—At this writing, Rev. O. J. Anderson is in Maine on a brief vacation. At Thanksgiving he was married, and after a brief tour will return to commence house keeping in his "own hired house." The Methodists of these regions will join in welcoming Mrs. Anderson to the many duties and great privileges of a Methodist preacher's wife, and in wishing each a long life of usefulness.

White River Junction.—Congregations are steadily on the increase at both the morning and evening services. Finances are well in hand. The recent collection for Conference claimants realized \$80—more than has been given in recent years. By a wise and especially profitable educational system it is hoped that the missionary collection may be increased this year at least 100 per cent. Some repairing has been done to the parsonage and other improvements are planned, and in the midst of it all it is hinted that the financial needs of the pastor will not be forgotten. This is as it should be. We are glad to record success.

Brattleboro.—Miss Lulu, daughter of Rev. F. W. Lewis, has entered the Deaconess Hospital at Washington, D. C., for a course of training in preparation for future usefulness. We are glad to see the young people of our church entering upon such careers. There is need—a great need. There is a great and sure reward.

Bondville.—This place will be supplied for the present by the pastor from South Londonderry. It will be a long, hard drive, but the people are pleased with the ministrations of Rev. M. H. Smith, and when we cannot do what we want to do, we must do what we can.

South Londonderry.—A six weeks' series of meetings under the direction of Misses Avery and Bryant have been brought to a close. The services were union with the Baptist church. Some conversions are recorded. That there were not more was not due to any lack of zeal or ability on the part of the helpers. All are high in their praises of these young ladies. Perhaps the trouble was a lack of preparation on the part of the churches and a failure to properly co-operate. However, each church will receive some accessions, and our church has been greatly helped.

Weston and Landgrove.—Meetings are in progress in both parts of this charge, with neighboring pastors helping. Some of the young people are interested. A fuller report will be given later.

Mechanicsville.—Rev. J. H. Bennett has wisely called helpers into the vineyard before the rigors of winter were experienced. Several of the young people have begun the Christian life.

In General.—It will be seen that the attempt

at evangelization has been quite general through the district. In West Fairlee, Union Village, Bradford, and other places, good work has been done in seed-sowing, and no doubt some fruit has been gathered. Of these places reports have not yet come to hand.

The southern part of the State looked like old January as a result of the first snow of the season. Drifts were large, and the presiding elder was snowbound one day—something which seldom happens except when he goes to Wilmington.

Push the HERALD canvass for the remaining weeks of the year! You will be doing a real benefit for the family you induce to subscribe. It may mean their salvation. W. M. N.

Brownville.—The Woman's Missionary Society held its regular monthly meeting, Oct. 7, with Mrs. Roberts in her beautiful parsonage home. The auxiliary voted to raise \$20 for home mission work this year. After an interesting program refreshments were served. The Mothers' Jewels' Band held its annual mite-box opening on a recent evening, and over \$10 were raised by the children. They have also sent a barrel of vegetables to the Deaconess Home in Portland, Me. This Band was organized in January, 1903, by Miss Mabel Silver, with an enrollment of 39 members. Miss Silver deserves great credit for her efficient work. The church at Brownville is prospering. The outside has been newly painted, while on the inside the vestry is pleasing to the eye with its harmonious tints of new paper. The parsonage, also, has been shingled, the blinds painted, a much-needed, up-to-date bathroom put in, and several rooms newly papered. There is an evident increase of interest in the Epworth League. The pastor, Rev. Frank H. Roberts, and wife have endeared themselves to the people. They are constant house-to-house visitors. Sunday, Nov. 6, was observed as Decision Day, and several of the young people came forward and took their first communion. Others are deeply interested.

St. Albans District

Cambridge.—The revival interest in the north part of the town (of which mention has before been made) has continued, until forty or more have signified their purpose to live Christian lives. Of this number 20 have been baptized and received on probation. The pastor, Rev. J. S. Allen, was assisted, for two weeks, by Rev. Melville B. Chaney, of Boston. The interest did not drop when he left; on a recent Sunday evening there were four seekers at the altar. There have been some marked conversions, and all are happy in their new-found life. We love to report such works of grace. There are very many other districts in our State that need such a work as much as North Cambridge.

St. Albans Bay.—Rev. A. C. Dennett keeps the ball rolling. "All at it, and always at it," must be his motto. On Nov. 18, a phonographic entertainment was given; on Nov. 20, the people are to reproduce a district school of the by-gone days; and opening December 13, and continuing three days, the ladies are to hold a "Bazar of Days."

Wattsfield.—The Epworth League is taking up "Studies in the Life of Christ" in their regular services on Sunday evening. Twenty-two books are in use, showing the general interest in the plan. I am quite sure that something like this order is being followed on other charges. It would not be surprising if more good should result than from the cold and indifferent support often given to the usual order of service. A chicken-pie dinner recently given netted the society \$38. Mrs. F. B. Clark, of Cambridge, Mass., spent a Sabbath on this charge, speaking at the various services in the interests of the W. H. M. S., receiving a collection of \$16, and organizing an auxiliary of 16 members.

Waterbury.—Nov. 6, 3 were received from probation into full membership with the church, 2 of them being the sons of the pastor. Nov. 16 the ladies of the W. F. M. S., in connection with their monthly meeting, served a missionary tea at the parsonage, to which the ladies of the church and congregation were invited. Some forty were present, and others sent in their dimes in aid of a day school in China. A very excellent program had been prepared, which was effectively carried out, and at the close six new members were added to the local

society. Quite a generous sum was secured for the work. A delightful social hour followed.

Underhill.—Evangelistic services began on this charge, Sept. 18, Rev. I. T. Johnson spending the Sunday with the pastor, Rev. O. L. Barnard. These meetings continued for seven weeks, the last two being union services with the Congregational Church, and the evangelist, Rev. B. S. Taylor, assisting. As a result of these efforts 17 persons began the Christian life, while many in the churches were quickened into newness of life. Since the opening of the Conference year 14 have united with the church on probation, and several others are expected soon to take the same step. In the same time 13 have been received from probation into full membership with the church. Three persons went out from

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the parsonage to vote the National Prohibition ticket — the pastor, his father-in-law (who, although in his 90th year, hitched up his own horse and drove three miles, and on the next day might have repeated the feat), and the pastor's son, who cast his first vote in the same way against rum. Surely Mr. Barnard has many reasons for thanksgiving.

Bakersfield. — The hearts of the people on this charge have been encouraged by a good work of grace. Nov. 6, the pastor, Rev. Jacob Finger, baptized 11 persons, took 8 on probation, and received 4 into full connection with the church. A new organ has recently been purchased which is giving great satisfaction. A strong article appeared in the *Epworth Herald* for Nov. 28 entitled, "Will Zionism Solve the Jewish Question?" written by Mr. Finger. It will repay a careful reading.

Sheldon. — We are glad to report that revival fires are burning on this charge. Rev. G. A. Emery, the pastor, is an earnest and successful worker, and is highly appreciated by the people. Several weeks of special meetings have been held, and some fruit has been gathered. Recently 8 were baptized and 6 received on probation, while others are confidently expected to take the same step. A Probationers' Hand Book has been given to each one. This certainly is the right thing to do.

RUBLIW.

N. E. SOUTHERN CONFERENCE

New Bedford District

Bourne. — A determined effort to cancel a burdensome debt on the church property has recently been brought to a successful and gratifying issue. The debt was contracted in the year 1900 by remodeling and beautifying the church edifice, purchasing land and building sheds thereon. The total cost was \$8,200. Interest and insurance premiums have added \$1,000 to this sum. At the end of the last Conference year, when the pastorate of Rev. S. F. Johnson, under whose administration the property improvement had been made, closed, a sum closely approximating \$5,200 had been raised and paid. Early in the present year the newly-appointed pastor, Rev. F. L. Brooks, was appealed to and asked to find a way to reduce or remove the remaining debt of \$4,000. After careful deliberation he submitted to the officers of the church a plan for raising the entire sum and doing it quickly, declaring that his faith in God and the people was such as to persuade him that the work proposed could be completed within the Conference year. A committee was appointed by the trustees, the lines of operation planned, and the effort promptly and vigorously begun. The treasurer, E. G. Perry, gave energetic, untiring and efficient work to the task of soliciting and collecting funds. The pastor's support and sympathy gave constant inspiration and encouragement. The people contributed nobly. The various organizations within the church lent willing hands. Friends outside the parish helped generously. Faith claimed success at the start, and faithful work made it real. Within a period of seven months the plan was projected, the money solicited, the total amount collected, and the debt extinguished. "This is a remarkable thing," said the chairman of the trustees when the culmination came; "if we were living in the days of miracles, I should say this is a miracle."

A "week of consecration," May 8-15, marked the beginning of the debt-paying campaign. A "week of jubilee," beginning Nov. 6, signified its consummation. Suitable public exercises for each of these weeks were planned and directed by the pastor. On the evening of Nov. 10, in the presence of a large company, among whom were Revs. C. N. Hinckley, N. C. Alger and S. F. Johnson, former pastors, the mortgage was burned and the doxology sung. In recognition of the faithful service of the treasurer, E. G. Perry, the trustees presented to him appropriate resolutions which they had caused to be handsomely engrossed; and the trustees and stewards, after formally expressing appreciation of the part which the pastor, Rev. F. L. Brooks, had borne in the good work, told him to take a vacation and gave him a well-filled purse with which to pay its expenses.

Provincetown, Centre. — The pastor, Rev. W. H. Allen, has successfully tested one way of "how to reach the masses of non-churchgoers."

On the first Sunday of July he formed a class for Bible study, composed mostly of young people who were not attending Sunday-school, and some of whom had not been in church for years. By introducing other lines of study in addition to the regular lesson, their presence and attention were secured. On a recent Sunday thirty members were present. The pastor has just begun a short series of special religious services.

Fall River, Brayton. — The semi-centennial services which took place the last week of October were very successful. At the opening of these services Rev. M. D. Buell, D. D., made an address to the Sunday-school and preached the anniversary sermon. Mrs. Frieleds, superintendent of the Deaconess Home, spoke to the Juniors at 4:30, and a fine harvest concert was given by the school in the evening. The program included a young people's rally, with an address by Rev. B. F. Simon, and sermons by Revs. J. G. Gammons and E. J. Ayres. On social night, the League provided an entertainment and the Ladies' Aid served supper. During these services about a dozen churches were represented by their ministers or by laymen. The closing day exercises began with a love feast, followed by the communion, in charge of Presiding Elder Ward. In the evening, Mr. W. D. Fellows, of the Y. M. C. A., conducted evangelistic services. Many old friends came back to this celebration, and others sent greetings. The backward look made manifest God's goodness, while the forward look by faith sees richer blessings in store for God's people. Revival

services have followed the anniversary exercises, and the pastor, Rev. H. H. Critchlow, has had as a helper, Rev. J. E. Fischer, whose hymns of praise and strong gospel sermons have been signally blessed by the presence of the Holy Spirit.

MELIOR.

NEW ENGLAND CONFERENCE

Springfield District

Athol. — A brief series of meetings was recently held, conducted on four nights by Rev. W. M. Crawford, and three nights by Evangelist Cozens. Good results. On Sunday, Nov. 6, 15 persons were received from probation and 1 on probation. The pastor, Rev. T. C. Cleveland, is chairman of the Religious Work committee of the local Y. M. C. A. (boys' department). During the Y. M. C. A. Week of Prayer Mr. Cleveland invited Rev. W. I. Shattuck, of Easthampton, to conduct the boys' meetings. The following just tribute appeared in the *Athol Transcript*: "The talks by Rev. W. I. Shattuck were exceedingly fine. The latter is well adapted for the work he is engaged in, and is making a fine success with it."

Spencer. — Rev. W. A. Wood is appreciated in the town of Spencer. At the unanimous invitation of the church people of the town he is conducting on successive Friday nights in the Congregational Church a series of studies on the life of Christ. The numbers attending these studies increase from week to week. Great interest is being awakened. We congrat-

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ulate Spencer on having Mr. Wood at work in a department where he is a master.

Russell. — New life and enthusiasm continue in this charge. A pound social a few evenings ago showed how the people appreciate the good pastor and wife. The third quarterly conference shows the Sunday-school to be increasing in numbers and the finances brightening. The pastor is paid to date, and all other expenses are amply provided for. Dr. Richardson preached on Sunday afternoon, Nov. 20, before the united congregations of the Methodist and Baptist churches. The occasion was a union Thanksgiving service. The people were delighted with the sermon.

Blandford. — The recent storm left Blandford snowbound. Splendid sleighing is reported. A little further to the west it is said there were snowdrifts of from fifteen to eighteen feet deep. Nevertheless the fires are burning at the Methodist church. The third quarterly conference showed prosperity in all departments of church work. The pastor, Rev. William Berkeley, is to be congratulated on having won the hearts of everybody in Blandford and Russell. A most happy appointment!

Easthampton. — Joy rolls over this manufacturing centre. For days the people have been trembling because of the report that a big church was after Rev. W. I. Shattuck. It is true that one of the largest churches in a sister State has been trying to take from us our popular pastor here, but it is also true that he has refused to leave Easthampton. The big salary did not captivate the minister this time! He thought his work was not done, the people thought so, the presiding elder thought so, we all thought so. So Bishop Fowler will reappoint Rev. W. I. Shattuck to Easthampton for another year.

Westfield. — Another experiment: The Westfield churches held their union Thanksgiving service in the large Second Congregational Church the Sunday evening preceding Thanksgiving Day. It was much like the service the Methodists held in Lynn Common Church a few years ago. Result: a church overcrowded, several hundred turned away, and enthusiasm over the new departure. On Thursday morning a union praise service was held in the Methodist vestry. Next year we shall take the largest auditorium in town for the Sunday evening service.

Warren. — The second quarterly conference brought joy to the people. Rev. W. M. Crawford has visited twelve churches, and has collected \$201. Recently 2 have been baptized and 5 received into full connection from probation. An orchestra of six pieces leads the praise service at the Sunday evening meetings. The Sunday-school is prospering, and is helping the church financially. The Epworth League is a great success financially, socially and numerically; seven new members have just joined. This society is helping the church on the weekly offering. The W. F. M. S. is outranking previous records. The Junior League is now in charge of a former officer in the Salvation Army. The chorus choir is enthusiastic, harmonious, and devoted in its work. Bishop Burt, who was converted in this church, was present, Sunday evening, Nov. 6, and interested the large congregation present with an account of his work since last May. Warren, like many other towns in New England, suffers because of a decreasing Protestant population. Mr. Crawford, nevertheless, keeps the Methodists hopeful and progressive. C. E. D.

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neither do the thousands of people who are sending testimonial letters gratefully explaining the surprising benefits which they have derived from that household remedy which is now attracting much attention everywhere — Vernal Palmettona (Palmetto Berry Wine). Every reader of ZION'S HERALD can receive a trial bottle absolutely free of charge by writing at once to the Vernal Remedy Co., Le Roy, N.Y. If you are suffering from the many complaints caused by impure blood, and if you wish to restore yourself to a perfect condition of health and be freed from catarrh, rheumatism, backache, constipation, and the other many diseases that are caused by an unhealthy condition of the stomach, liver, kidneys and bladder. Only one dose a day of this wonderful remedy is necessary to effect a quick and permanent cure. Sold by leading druggists everywhere.

Boston District

Boston Preachers' Meeting. — On Monday, Rev. Edgar Blake, of St. Paul's Church, Manchester, N. H., preached on "The Supremacy of Christ," based on Philippians 2:9-11. At the close of his sermon, by a unanimous and rising vote, he was thanked for his "very timely and masterly apologetic." Mr. E. Tennyson Smith, of Birmingham, England, temperance reformer, will speak, next Monday.

Boston, Allston. — At the November communion, the pastor, Rev. R. P. Walker, received 6 into full connection from probation and 1 by letter. On Monday evening, Nov. 7, the Epworth League gave a reception to the faculty and students of the Deaconess Training School, at which eighteen were present. The address of welcome was given by the president, Mr. B. Wolff. Miss Harding, the superintendent, made a very happy response. Refreshments and a social time were enjoyed.

Italian Mission. — "The Thanksgiving celebration was a modest one this year," writes the pastor, Rev. S. Musso, "and how disappointed the Italian little ones felt, could be seen that afternoon, when a crowd of them came to the door of the Mission asking to be admitted to the Thanksgiving Dinner. We wished we had a dinner for them, but almost no help came, and we could only provide for about twenty families who received the most important ingredients for a Thanksgiving dinner, for which they felt grateful. Now we must have help for Christmas. Nearly 300 children must be remembered. Will the Christian people of our Leagues and churches allow them to be disappointed? Please give to this appeal prompt consideration. We need clothing, toys, and also a small amount of money. To all contributors we will mail a certificate for the contribution and also a ticket which will admit to the Children's Festival, which will be held at the Mission, Jan. 6." Address correspondence and donations to Rev. S. Musso, 287 Hanover Street, Boston.

Cambridge District

Cambridge, Grace. — The final fitting of the new parsonage has just been completed, and the total cost figures \$5,703. In addition, the cost of the new furnishings amounts to \$500. The Epworth League paid about \$100 for the study, and the Ladies' Society provided the balance. Both societies have paid these bills. The Ladies' Aid has also paid the first year's taxes, and the League assumes the responsibility for the church heating for the winter. The Thanksgiving concert decorations provided twenty five large baskets of valuables for distribution among the needy. The League gave out smaller baskets among the sick. Seven persons have recently united with this church by letter. The union Thanksgiving service for this part of the city was addressed by Rev. Frank C. Haddock, D. D., of Auburndale. The address was a remarkable sermon, full of a careful survey of the times, and prophetic for a greater future for the Gospel of Christ. It was optimistic in every utterance, strong in Dr. Haddock's own inimitable style of massing sentences.

Cambridge, Epworth Church. — A prominent layman of this church writes as follows: "This church up to September last had been in a somewhat disorganized condition for well-known reasons. Since the advent of Rev. W. W. Guth, Ph. D., matters have assumed quite a different aspect. Returning and largely increased congregations, both morning and evening, afford evidence of renewed interest. A weekly calendar gives added interest to the work of the church. Already 20 members have been received by letter and on probation. In the baptism on a recent Sunday the pastor used water which he had taken from the Jordan. At a recent service fifty Harvard students were present. Dr. Guth's sermons are proving deeply interesting, replete as they are with scholarly thought and imbued with a profoundly devotional spirit. His great familiarity with the Old Testament, and his frequent texts from this much-neglected source, are evidence, if any were needed, of his scholarly research. Pastoral work has been most efficiently looked after, and this church bids fair to assume its rightful commanding place in this community."

District Missionary Meeting. — Tuesday, Nov. 8, a district meeting was held at Fitchburg, under the direction of Rev. Dr. A. P. Sharp, of West Somerville. A program of unusual ex-

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Doulton China, with Artistic Paintings of Nursery Rhymes, Subjects and Motives; Plates, Mugs, Milk Tumblers, Bread and Milk Sets, Cups and Saucers, etc., costing from 50c. to \$1.25. Also from Minton — Child's Bedroom Toilet Sets with Decorations of Kittens, Roses, Puppies, etc. Plates and Mugs, with Kate Greenaway Subjects.

Glass Dept.

On Second Floor is an exhibit of all grades of Table Glassware, from the low cost pressed lines, and the etched, up to the fine crystal cut, in single pieces, in dozens, and in full table services, embracing the newest shapes and cuttings, of both American and foreign production.

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Third Floor. Full Services and Course Sets from the famous potteries of England, France, Germany, and India, as well as the best products of our domestic potteries. All grades from the ordinary to the costly decorations, in sets or parts of sets as required.

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An attractive exhibit of costly Plates in single dozen. Soup Plates, Service Plates, and Dessert Plates. Ornamental Vases, Framed Panels, and Paintings on Porcelain in Florentine frames. Japanese, Satsuma and Cloisonne specimens, and other costly bric-a-brac.

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Plant Pots and Pedestals, Umbrella and Cane Holders, Chocolate Pots, Cracked Ice Bowls and Stands, Bouillon Cups and Saucers, Ramekins, Pudding Sets, Entrée Dishes and Plates to match, Russian Porcelain, Guest-room Water Sets, Odd Pitchers with Mottoes, Toilet Sets, Cuspidores, Historical Plates, Old Toby Jugs, etc.

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cellence was prepared, but pastors and people of the neighboring churches very largely ignored the attractions and the call. The morning session was made interesting by thoroughly prepared, enthusiastic, instructive and effective addresses by Rev. W. C. Townsend, on "The Motive of Missions;" by Rev. P. L. Frick, Ph. D., on "Young Missionary Heroes;" by Rev. Alexander Dight, on "World Movements and Missions;" and by Rev. E. E. Ayers, on "How to Elicit Missionary Enthusiasm." The first half of the afternoon session was given to Home Missions. Dr. J. H. Mansfield gave an excellent presentation of the "City Problems;" Rev. Salvatore Musso described the Italian work, and set forth its needs and promises; and Rev. A. Hansen discussed "Other Foreigners." Dr. E. M. Taylor made an arousing address on the "Missionary Opportunity," which was characteristic of his usual zeal and interest. Miss Mary Danforth was pathetic and thrilling in an eloquent presentation of the "Work of Women." Dr. Gideon F. Draper, of Japan, occupied the evening hour with an address on "Missions in the Sunrise Kingdom," much to the edification of all.

N'IMPORTE.

W. F. M. S. — Nov. 15, on the last day of the Festival of Missions, Boston District W. F. M. S. took up the refrain at its annual meeting at Allston. Mrs. W. W. Foster, Dr. Anna Bryant, and Mrs. R. P. Walker led respectively the morning, noon and afternoon devotions. Mrs. Fuller, district secretary, reported financial advance in part of the work. Twenty-one auxiliaries gave verbal or written promises to do greater things this year. Their replies to special questions formed a varied chorus of methods. Mrs. A. G. Barber and Miss Clara Cushman voiced the work of children and young people. Miss Juliette Smith brought helpful "Tidings from the General Executive." Mrs. J. N. Hanaford, in "Looking Forward," inspired us to go forward, as did also Miss Butler in a few well-chosen words of exhortation. The theme of Miss Danforth's address was the achievements of women in lands afar, in comparison with her boasted doings in secular lines at home. Officers elected are: President, Mrs. J. D. Pickles; vice-president, Dr. Anna Dorr Bryant; recording secretary, Miss Carrie B. Steele; treasurer, Miss L. M. Barnard; secretary of literature, Miss Twombly.

CARRIE B. STEELE, Rec. Sec.

W. F. M. S. — Framingham District Association, W. F. M. S., held its quarterly meeting at Cohituate, Wednesday, Nov. 16. A good number were present, nearly every auxiliary in the district being represented. Mrs. L. W. Adams, of Marlboro, is the very efficient president of the association. Reports from auxiliaries show a good interest, and that each society is doing something toward the evangelization of the world. Mrs. N. T. Whitaker gave a very interesting and enthusiastic account of the Branch annual meeting, which was held at New Haven, in October. A paper on "Korea and the Koreans" was read by the secretary. Mention was made of different kinds of special work, which might be taken by auxiliaries or by the district, each auxiliary helping according to its ability. It was voted to lay the matter before each auxiliary and send the decision of each to Mrs. N. T. Whitaker, South Framingham, before Jan. 1. The Cohituate auxiliary provided a bountiful lunch, which was greatly enjoyed by all present. Miss Mary Danforth, late of Japan, gave a thrilling address in the afternoon. One new member joined the W. F. M. S. during the day.

ADELAIDE A. KNIGHTS, Sec.

W. F. M. S. — The union meeting of the Lynn and Malden Districts, W. F. M. S., was held at

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Centre Church, Malden, Nov. 17. The devotional exercises of the morning were conducted by Mrs. Pomeroy, of Medford; those of the afternoon by Rev. Dr. Shannon, pastor of the church. "Our Literature" was presented by Mrs. Mary Warren Ayars, superintendent of literature of New England Branch. Miss Juliette Smith gave a very interesting account of the General Executive meeting in Kansas City. Mrs. Hanaford, Conference secretary, spoke very impressively of the need of strenuous work for the coming year. Excellent suggestions in regard to the study of "Dux Christus" were made by Miss Butler. The address of Miss Belle J. Allen, M. D., for several years a missionary in Japan, was very enjoyable. A vocal solo was very pleasingly rendered by Mrs. S. R. Mitchell. Mrs. Thorndike was elected president of Lynn District. With this exception, the officers of both districts remain the same.

LILIAN B. MATHEWSON, Rec. Sec.

W. F. M. S. — Although the day was the coldest of this season, the meeting at Broadway Church, Somerville, Thursday, Nov. 17, was well attended. A large number of the auxiliaries were represented by delegates. The reports showed a forward step. Miss Ada L. Cushman reported for the committee on Folts Institute \$73.10 collected to date. The president, Mrs. Wagner, announced that at a special meeting, held at New Haven, it was voted that district officers be elected every two years, making the next district annual, November, 1905. Mrs. A. P. Sharp's report of the "Branch Annual" was a feast and an inspiration to all who could not attend that great meeting. Mrs. Durgin's suggestions on children's work were bright and helpful. Miss Butler was with us a short time, and gave a few hints on Japanese and how to teach it. The address of the afternoon, by Miss Danforth, was one of the grandest ever given before our association. Miss Juliette Smith's report of the General Executive was no less interesting. The solos, so sweetly rendered by Miss Lea and Miss McNish, the enthusiasm of speakers and delegates, and the abundant hospitality of Broadway auxiliary, all united to make the day's program one of rare profit and blessing.

MRS. JOHN A. STARR, Rec. Sec.

The Grand Prize for highest excellence in church organ construction, we note, has been awarded by the World's Fair Judges to Hook-Hastings Co., of Boston. The Board of Award was comprised of well-known organists of high reputation, who have performed their duties with great care and impartiality. It is a rather remarkable fact that in every instance where the firm of Hook-Hastings Company have exhibited, covering all the important exhibits since 1853, they have received the highest awards. It is indeed seldom that a firm remains at the head of its profession continuously for so many years with uninterrupted success.

CHURCH REGISTER

W. H. M. S. — The regular monthly business meeting of the Executive Board of the N. E. Conference Woman's Home Missionary Society will be held at Medical Mission, 36 Hull St., Monday, Dec. 5, at 2 o'clock.

MRS. M. C. STANWOOD, Rec. Sec.

THE STEPHENSON LOCOMOTIVE. — Among the calendars for 1905 is the title calendar issued by Jones, McDuffee & Stratton, made by the old Wedgwood pottery in Staffordshire. The subjects on the reverse side of their series have been of historical interest, beginning in 1881 with the Craigie House (Longfellow's home), Cambridge. This year it has a view of "Stephenson's Locomotive, 1829, the Rocket, 8 tons, 18 feet long, 6-horse power, speed, 24 miles;" under it is "The Modern American Compound Locomotive, 97 tons, 70 feet long, 1,500 horse power, speed, 70 miles."

W. F. M. S. — The regular meeting of the Executive Board of the New England Branch will occur Wednesday, Dec. 14, at 10 a. m., in the Committee Room, 36 Bromfield St.

MARY LAWRENCE MANN,
Rec. Sec.

CONFERENCE EXAMINATIONS. — The midyear examinations of the New England Conference will be held at Committee Room,

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36 Bromfield St., Boston, and Wesley Church, Springfield, Tuesday, Dec. 13, at 9:30 a. m.

GEO. S. BUTTERS,
Registrar.

W. F. M. S. — The Worcester District will hold its next meeting in Trinity Church, Worcester, Tuesday, Dec. 6. Miss Mary A. Danforth will give an address in the afternoon, and also in the evening, when there will be a young people's rally for the whole district. All young people are invited to be present. On the program for the day are found the names of Mrs. Mary Warren Ayars, our new Branch secretary of literature; Mrs. C. H. Hanaford, Conference secretary; Mrs. L. F. Harrison, general secretary of children's work; and it is hoped Miss Clara M. Cushman, general secretary of young people's work, will also be present and speak in the evening.

MRS. C. E. SQUIER, Dist. Sec.

Marriages

ERWIN — WHITNEY — In East Franklin, Vt., Nov. 24, by Rev. A. W. Ford, of West Berkshire, James M. Erwin, of Keene, N. H., and Florence M. Whitney, of East Franklin.

HALL — PERRY — In Sherman, Me., Nov. 21, by Rev. Wallace Cutter, William L. Hall and Etta Perry, both of Sherman. [Brockton papers please copy.]

TRACY — BROWN — In Mercer, Me., Nov. 23, by Rev. J. R. Remick, David L. Tracy and Elva M. Brown, both of Mercer.

LUND — CARLSON — At People's Temple, Boston, Nov. 14, by Rev. Charles A. Crane, Carl Lund and Anna C. Carlson.

PEASE — LAUTEN — At People's Temple, Boston, Nov. 23, by Rev. Charles A. Crane, Harry K. Pease and Beatrice M. E. Lauten.

FAULKNER — VAN TASSEL — At People's Temple, Boston, Nov. 24, by Rev. Charles A. Crane, George A. Faulkner and Bertha Van Tassel.

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NEW ENGLAND DEACONESS AID SOCIETY. — Regular monthly meeting, Tuesday, Dec. 6, at 2 p. m., in Committee Room, 36 Bromfield St., Boston. Reports expected from district vice presidents and delegates, and an address will be given by Rev. George R. Grose, of Newton. A cordial invitation is extended to every one, and all members are requested to attend and bring new members.

ADELAIDE B. SLACK, Cor. Sec.

Malden.

DEACONESS MITE-BOX OPENING. — Mrs. Frederick McQuesten, 1560 Beacon St., Brookline, corner Lancaster Terrace and opposite Fairbanks St., opens her house for the "mite-box opening," on Friday, Dec. 9, at 2:30 p. m. Only those who have mite-boxes are invited, and all who haven't them can obtain one now of Mrs. H. E. Noble, 35 Lebanon St., Malden, so as to be present on this interesting occasion, when addresses and music will enliven the afternoon. Take Brown Reservoir, Coolidge Corner, Beacon St. car, at Park St.

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OBITUARIES

Sometimes God sweeps the curtain from His skies,
And shows us where His waiting legions stand
Before His throne, with rapt adoring eyes,
Moved like one soul at His supreme command.

But mute and trembling at the glorious sight,
To earth's dull shades our blinded spirits cling,
Fearing to look upon the Sons of Light
Whose living splendors bow before the King.

And then His goodness takes a human life
And clothes it with the beauty of His grace,
And sets the radiance of His peace to shine
With its clear light on some beloved face.

And hand in hand with His own saints we stray
While day by day their voices tenderer grow;
Till, sudden, at the parting of the way,
His chariot meets them, and they smile and go.

Dear, human presence! lifted from our view
To that bright haven, the homeland of thy heart,
Whose tranquil skies thy happy spirit knew—
Death cannot shut thee from our lives apart.

For still, through all the mists of mortal air,
Shines the remembered glory of thy face,
And faith is bold to find and claim thee there
Where the dear Lord has called thee to thy place.

And still we deem thy gracious soul must keep
Its tender care, its thought serene and high;
And love but change to grow more strong and deep,
Where endless years in endless joy go by.

—EMILY HUNTINGTON MILLER, in *Christian Advocate*.

Fraser.—Mrs. Emily B. Fraser was born in Taubury, Mass., Nov. 10, 1841, and died at her home in Brockton, Mass., Sept. 26, 1904.

She was the eldest daughter of Leonard and Emily O. Luce. In her girlhood she gave promise of the beautiful traits which characterized her later years of finely developed womanhood. Being ambitious for education, she was sent to East Greenwich Academy, where with her literary training she found Christ her Saviour, and united with the Methodist Episcopal Church at Lambert's Cove in her native town. The family of her father, Captain Luce, was one of the prominent ones on Vineyard Island. Frank W. and Leonard H. Luce, of Brockton, and Lorenzo Luce, of Kansas City, Mo., are her brothers. Her only living sister is Mrs. Dora Gould, also in Brockton. Her beloved mother, in her 87th year, familiarly known as "Grandma" Luce, is living here with her children.

Emily was married to Robert Fraser, and removed to South Walpole. Later they made their home in Taunton, and in 1883 removed their residence to Brockton. For twenty-five years their summer home at Cottage City has been opened to receive guests. Its popularity has required repeated enlargements until the "Fraser Cottage" now rivals many of the larger hotels in the number of its visitors. The charming personality of Mrs. Fraser will be missed by a host of these who are scattered throughout the country.

The illness which caused her death became serious during the camp-meeting week. Specialists were called immediately, but gave little hope. She was finally brought, with great care, to her home in this city, though it was felt by her friends the tarrying could not be long. With clear mind and without pain, but with the exhaustion of strength, she passed with sweet composure to her heavenly rest.

Mrs. Fraser was gifted with a rarely beautiful gentility of nature which warmed the hearts of those who came into her presence as sunshine.

The fine executive abilities and keen intelligence which she possessed made her a valued worker in the home or in the church. She had been a leader among the forces of the Central Church of Brockton, at one time being the president of the Aid Society. Her interests were also in the Missionary Societies, the Y. M. C. A. auxiliary, and the Woman's Club. At the time of her death she was chairman of an important committee connected with the Bible classes at the Y. M. C. A. Her cordial welcome has doubtless cheered the hearts of many of the young men of our city. Her presence will be missed in many and wide circles.

Her husband, with their three children—Frank S., Edwin R., and Mrs. Edna R. Lambert—survive her; also three grandchildren, Robert and Richard Fraser, and Eleanor Lambert.

The funeral service was conducted by her pastor at her home, 8 Newton St., Thursday, at 2 P. M.

JULIAN S. WADSWORTH.

Chace.—Mary Woodward Carpenter was born in Rehoboth, Mass., Nov. 13, 1813, and died in Taunton, Mass., Nov. 1, 1904.

At the age of twelve she united with the Congregational Church. Shortly after, she removed to Taunton, Mass., making her home with an older sister, and transferred her church membership to the Broadway Congregational Church of that city. In 1836 she was united in marriage with Job Clark Chace, some years ago deceased. Three children were born to them—Lydia Ann in 1839, Benjamin Franklin in 1841, and John Carpenter in 1843. The youngest is still a resident of Taunton. The eldest preceded her mother to the heavenly home by about a year. Benjamin graduated from East Greenwich Academy and Boston School of Theology some years ago, and united with the New England Conference. After only one year in the pastorate, he had to give up work. In a short time he passed to his reward.

In 1855 Mrs. Chace transferred her church membership to the First Methodist Episcopal Church, Taunton, in which she remained an honored member to the last. For a number of years she was very active in Christian service. She greatly enjoyed the devotional means of grace. Hers was a radiant experience, and it was as deep as the human heart. How she did love her Lord! What a joy to tell of His goodness and to sing His praise! Before the days of the church deaconess she voluntarily did much deaconess work. She felt that watching with the sick and mourning with the bereaved was her special mission. By day or by night she responded to every possible call.

For years she has been a shut-in with the deformities of rheumatism. Though a great and almost constant sufferer, she was always cheerful. Her room was a sunny place. Her faith in God was firm. Her interest in His kingdom and people was undiminished. Visitors who called to comfort her went away from her bedside with visions of their own. Her experience and patience were held in the community to be the standard, as far as there can be any human standard. On the first day of November she passed peacefully into her welcome rest.

The funeral services were held in the First Church of Taunton, conducted by the pastor, Rev. C. Harley Smith, and a former pastor, Rev. Warren A. Luce. An unusually large company of very thoughtful people participated in the service. No one doubted but that it could be said that Mrs. Chace was one of those who "rest from their labors, and their works do follow them."

C. H. S.

Ellis.—Born in Somers, Conn., June 27, 1823, married Dec. 14, 1845, and died in Stafford Springs, Conn., Sept. 30, 1904, is all that public print may register of the life of our departed sister, Mary E. Ellis, widow of Rev. W. W. Ellis; yet that life of unswerving loyalty to moral ideals, of earnest devotion to religion's interests, of faithful and untiring support of Christian agencies and of happy embodiment of Christian graces, has left a memorial in the hearts of those who knew her best more enduring than could have been furnished by printed page or by marble.

Early in life she united with the church militant, in whose fellowship she has always remained till her recent promotion to the church triumphant before the throne. Her husband, Rev. W. W. Ellis, was for years a member of the local church at Stafford Springs, where he was engaged in business, and here she not only

faithfully cared for the interests of the home, but in addition shared liberally the cares and work of her husband's enterprise, providing in no inconsiderable degree for its success. When at last he yielded to his convictions and joined the ranks of the "itinerancy," she cheerfully parted company with home and coveted associations to share the burdens and sacrifices of twelve years of devotion to their chosen, sacred calling. On the various charges she so endeared herself to the people they served that, although nearly a score of years had separated her from these associations, the floral tributes sent to adorn her casket bore testimony to a love and appreciation commanded only by the sterling virtues of a true Christian character and the finer qualities of an unselfish and genuine friendship.

Her unswerving faith in the providence of God and the provisions of eternal promise was no more clearly revealed than in the patience, the uncomplaining resignation, with which she bore the crushing sorrows of life. Two children, a son and a daughter, came to brighten and bless their home, and twice through the advent of the death angel their hopes were crushed, their hearts were desolated, and they journeyed together to the burial of their loved ones. Both of their children died in the days of early childhood, and though long years the moss had grown green above the little mounds, the shadow had never lifted and the "hush had never been broken." She left, however, the graves of her dearest treasures and fondest hopes only to pour out her life in the service of others, and those who shared in the life of that home speak in most emphatic terms of the faithful and unstinted character of that service. Other children unfortunate in early bereavement found a place by adoption into that household and ever received at her hands a true mother's care and devotion.

For twenty years, since the death of her husband, she has lived in her old home at Stafford Springs, quietly awaiting, amid the gathering shadows, the summons to the eternal reunion with the loved ones gone before. Her translation was effected without apparent suffering—an apoplectic shock from which she failed to rally kindly ushering her to that unconsciousness which Christian faith recognizes ever as but the vestibule to a glorious immortality, and after a few days "she was not, for God had taken her."

Her funeral services were conducted by her pastor at her home, on Sunday afternoon, Oct. 2, and loving hands laid her body to rest with the dust of her loved ones to await the resurrection of the just.

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W. H. M. S.

Division of the Deaconess Work

The Board of Managers of the Woman's Home Missionary Society at their late annual meeting in Denver took most important action relative to its deaconess work. This branch of its activities was organized under the direction of Miss Jane M. Bancroft (now Mrs. George O. Robinson), following the annual meeting of the Society in Boston, October, 1888, and it has grown in the sixteen years intervening to such large proportions as to make impracticable the continuance of its administration under one Bureau.

Mrs. Robinson, the secretary, asked to be relieved of the heavy responsibilities of the secretaryship, and in consequence, upon her recommendation, five new deaconess bureaus and one standing committee were formed from the present work. Able and effective women, who have had experience in the administration of deaconess institutions, were appointed as secretaries of these five new bureaus. These are to be known as the Eastern, Central, Western and Pacific Bureaus, the Bureau for Colored Deaconess Work, and the committee for National Training Schools.

The Eastern Deaconess Bureau will include the Homes at Portland, Me.; Rensselaer (near Albany) and Brooklyn, N. Y.; Jersey City and Newark, N. J.; Philadelphia, Pa.; Washington, D. C.; the Deaconess Home and Mt. Tabor Institutional Building, Baltimore, Md.; the stations at Mt. Carmel, Pa., and other points near the Atlantic seaboard. The secretary for this Bureau is Mrs. W. L. Boswell, 644 N. 32d Street, Philadelphia, Pa.

The Central Deaconess Bureau will include the Homes at Buffalo, N. Y.; Pittsburg, Pa.; Cleveland, Columbus, Bridgeport, and Toledo, O.; the Deaconess Home and Tillman Avenue Mission at Detroit, Mich.; Deaconess Orphanage at Urbana, Ill.; the institution at Grand Rapids, Mich.; and the deaconess stations at Indianapolis, Ind.; Knoxville, Tenn.; Marion and Fosteria, O.; Warren, DuBois and Franklin, Pa.; and Bay City, Mich. The secretary of this Bureau is Mrs. D. A. Minard, 619 Bird Ave., Buffalo, N. Y.

The Western Deaconess Bureau includes the institutions at Keokuk, Des Moines, Sioux City, Ia.; the local work at Kansas City, Mo., and Kansas City, Kan.; the Deaconess Home, Wichita, Kan.; Denver Deaconess Home, and the sanitarium at Colorado Springs, Col.; the deaconess station at East St. Louis, and stations in all the cities west of the Mississippi River as far as the western boundary of Colorado. The secretary for the Western Deaconess Bureau is Mrs. John W. Bush, 2762 Charlotte Ave., Kansas City, Mo.

The deaconess work of Utah, including Davis Deaconess Home, Salt Lake City, and stations at Provo and Maroni, has for some years been administered by the Bureau for Utah, and will still remain under its care.

The Bureau for the Pacific Coast will consist of all the deaconess work upon the coast—the local work at San Francisco and Portland, Ore.; Los Angeles Deaconess Home; stations in different localities, and such other work as may develop west of Utah. The secretary for this Bureau is Mrs. John Stevens, Stockton, Cal.

These Homes and institutions, numbering about forty, have a value of more than \$612,000. Included in the work are 450 deaconesses and deaconess probationers.

Mrs. Jane Bancroft Robinson retains the chairmanship of the committee having charge of the National Training Schools at Washington, Kansas City, and San Francisco.

Miss Henrietta A. Bancroft was made general superintendent of the entire work, and continues her efficient service as the field secretary, with headquarters at the Book Concern building, 21 East Adams Avenue, Detroit, Mich., to which all deaconess correspondence for the Woman's Home Missionary Society should hereafter be addressed.

The deaconess work of the Woman's Home Missionary Society is one of the large divisions of the deaconess work of Methodism, all of which is under the general direction of the

Board of Bishops acting as the General Deaconess Board.

"Except the Lord build the house, they labor in vain that build it." With hearts filled with gratitude to the All-wise Father for His guiding, beneficent providence, the Society consummated these divisions, which, it is believed, will tend to the still greater efficiency of this noble service.

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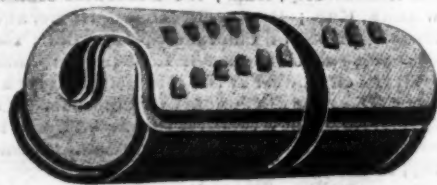
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